

The Churchman.

SATURDAY, APRIL 5, 1879.

PERE HYACINTHE'S work in Paris bids fair to produce an immediate effect, which must be very beneficial. This will be a general consideration of the question of canonical jurisdiction. It is agreed that the question involved in the relation of the Church in Great Britain to the Church in France—and so of all Churches and bishops to each other—has not been brought into the field of discussion for a long time in the precise form in which it appears in the case now referred to. But there are precedents in Church history bearing upon the case within the reach of those who may wish to study the question, or whose official position may require them to decide it. If the Parisian experiment leads the Church to a general review of the subject, the necessity for such a review is gladly to be welcomed. Special emergency is the mother of progress in general information, and eventual triumph of the truth.

ONE thing is very clear in connection with Père Hyacinthe's work. If the movement grows into commanding importance, the Bishop of Rome will have something to say about it. The Archbishop of Paris has already spoken to the *père* in words which assume the most extreme paternal authority, but which, to characterize them mildly, do not bear too much of the appearance of fatherly affection. If the work prospers, and the promise of large success appears, the Bishop of Rome—called Leo XIII.—will speak to those who join the reformed body. Should he attempt to train upon them the bloodless, but, when rightly employed, none the less effective, artillery of the Church, one reply may very properly be made in the preliminary parley before the battle opens. He may be asked, Where, in recent centuries, has the Bishop of Rome been known to regard the canons of the Church Catholic, when they stood in his way? If Leo XIII. is an humble bishop of the Church, and has read ecclesiastical history, and remembers the story of Rome's suppression of Gallican liberties, this reply ought to persuade him to return his artillery to the Vatican. But such a result would be easier to any other bishop than to him of Rome.

THE "Cuba Church Missionary Guild" exists for a clearly defined purpose, and that purpose will become more and more manifest to the clergy and laity as time goes on. Thousands of Americans spend more or less time in Havana, Matanzas, Cardenas, and other towns. Not a few of the estates on the

island, also—particularly in the central and western departments—are owned by Americans. One of the greatest deprivations to which these owners were compelled to submit for many years was the total lack of all religious privileges. A blind, bigoted system stood in their way, and even the baptism of children was an impossibility to an American parent in Cuba, unless he would submit to a shambling performance of the sacrament by a Roman priest and pay the fees.

The Rev. Mr. Kenney has now been on the island over six years, and he has established himself firmly in the respect of all classes of people. He has done a great amount of work of a most acceptable kind—not only among American visitors, but among the Spanish and creole populations, and even among the negroes. In the last three years he has made five thousand and four hundred visits among the sick alone. Such a workman need not be ashamed.

The "Cuba Church Mission Guild" has been organized under the patronage of several of the bishops, for the purpose of maintaining and solidifying this work. Its secretary is the Rev. John Coleman, North Haven, Conn., and its treasurer, Col. Frederick A. Sawyer, No. 6 Bowling Green, New York.

As a question of morality, perhaps, the buying and reading of secular papers on Sunday, so far as Christian people are concerned, come under the rule, "Let every man be fully persuaded in his own mind"; but it does not appear why this too common practice is not essentially of a piece with printing and selling them. But let the morality of the thing go for what it is worth. How can a Christian who has spent two or three hours over literature, politics, the markets, the fashions, and all manner of exciting tales and letters, be especially fitted for worship in God's house? Everybody understands the distracting nature of newspaper reading; and what could more essentially draw apart the mind touching the matters of faith and worship? These inspire feelings of one kind; but the mass of such reading inspires feelings of another. It is in every way unspiritual, secular, and extremely superficial in respect to the deeper utterances and desires of the soul. It may not be the duty of a Christian to spend all Sunday reading the Bible; but how about reading little or nothing of this and a great deal of the other? How is it possible for such a one to exclaim, with David, on entering the temple, "My heart is fixed, oh God, my heart is fixed; I will sing and give praise!" Would not many a seeming worshipper have to say, "My heart is unfixed; my

feelings distracted; I cannot compose my mind to prayer"? We would gladly believe that the truth is not greatly hindered, and the holy influences of Sunday largely neutralized, in consequence of so much secular reading in Christian families.

SPIRITUALITIES and temporalities are terms which are freely and commonly used everywhere. There are countries where these terms have meanings recognized under all circumstances, in conversation, in printed articles, in courts of law. While each one expresses a distinct class of things and facts, they are also bound together naturally as necessary parts of one consistent whole. In the American Church, on the contrary, the terms referred to have no such recognized significations. *Spiritualities* and *temporalities* mean, in the one case, the rector's peculiar duties and privileges, and in the other that of the wardens and vestrymen. Sometimes this latter is even sub-divided to such an extent that an organist will assert himself, or a janitor even, in opposition to the rector.

The approach of Easter-Monday reminds us that every year it is the custom to give the secular arm of the Church renewed prominence and importance by the process of an election. The spiritual arm is not necessarily involved in this process; yet the painful thought obtrudes itself upon us that it is not seldom the case that the chief interest of the Easter-Monday election lies in a struggle to prevent or to bring about a change in the spiritual headship of the parish. It is an unhappy spectacle, and one that all should deplore. There ought to be no occasion for it. It may be almost useless to ask the question, but what is gained by the antagonism which is always imminent under our vestry system? At some time, probably not very far hence, it will become necessary to answer that question for the whole Church, to answer it with the voice of authority. In the meantime, there are not a few cases where Easter-day will afford an opportunity for planting and watering "that most excellent gift of charity," the very bond of peace and of all virtues, and Easter-Monday an equally good one for gathering in a grateful harvest.

It is in beautiful contrast with Rome's hard and grudging conduct toward Dr. Newman that the Church of England still loves him as a son, and yearns over him in the spirit which said of Ephraim, "Is he a pleasant child?" and "How can I give thee up?" But such magnanimity must not degenerate into a weak surrender of the position which truth requires us to maintain toward all who

refuse the precept, "Sell it not." The genius of Tertullian did not put out the discriminating eyes of Catholicity when that brilliant spirit fell from his first love; and while we take delight in recognizing the good qualities of Newman as contrasted with some others, we must not wrong the faithful witnesses, who have had to struggle for thirty years with perversions and treacheries, by forgetting that it is to Newman, more than any other man, that we trace the baleful influence which has led so many souls into shipwreck. Hence, if we value as above all price the blessings which the Church of England has conferred upon our race and upon mankind by her example of a reformation achieved upon Catholic principles, we must not suffer our tenderness toward the man to soften our tones of deep and solemn remonstrance against the criminal apostasy which has entailed such a burden of sorrows, anxieties, divisions, conflicts, wounds, and losses upon the Church to which he owed all that is best in his character and most praiseworthy in his works. It would be very creditable to Dr. Newman had he ever reciprocated, in any form, the generous spirit so lavishly bestowed on him by those whom he betrayed and by the Church he has so persistently insulted. And we submit that, whether or not he has accepted the cardinal's hat with which Rome mocks his hoary hairs, now, after neglecting and barely tolerating him through a lifetime, this is a matter on which he cannot be congratulated. The one grand dignity of Newman's life has been Rome's inability to appreciate him and her incapacity to make use of him. This has been a testimony that his great qualities belong to the Church he has abandoned, and that there is something left in him too good for Romanism to assimilate. To lose a position so *unique* in history, by taking place, for a few years, among the courtiers of the Vatican, would indeed be a step into the ridiculous almost from the sublime.

SOME MORE QUESTIONS ABOUT OUR CHURCH.

VIII.

Why do you so seldom discipline your members for improper conduct?

The power of excommunication is very sparingly exercised by the Episcopal Church. That it might sometimes be exercised to advantage is not denied. The general feeling, however, is in favor of large charity toward offenders, in the hope that they may be won from evil living, and because we would await the time when the Lord Himself, whose judgment alone is infallible, will separate the wheat from the tares. If we are too hasty in rooting up the tares now, there is danger that we root up the wheat also. Discipline, even the extreme penalty of excommunication, is often unwisely and harshly administered by some Christian organizations. Sometimes even supposed erroneous views upon

political questions, or slight departures from man-made tests of orthodoxy, have been made the occasion for excommunication. It has happened that the vote of a partisan majority, or the verdict of a body of men manifestly incompetent to act without prejudice, has fastened a life-long stigma upon some whose offences deserved at the most nothing but an admonition. In this Church there are safeguards thrown around the exercise of discipline which go far toward preventing hasty judgments. In the first place, the penalty of suspension from the communion cannot be visited except the offender be "an open and notorious evil liver, or have done wrong by word or deed, so that the congregation be thereby offended." Mere suspicion is not a valid ground for suspension. The offence must be well attested. But even then the decision of the minister is not final. The suspended communicant has the right to an examination of his case by the bishop, for the minister is required to report it to the bishop, who is supposed to be impartial, and is removed from any bias which may have warped the decision of the parish clergyman. The Church is thus careful to protect its members from injury by hasty action. They must be treated with mercy and justice.

One reason why this Church has so few laws relating to the discipline of lay members is that the clergy are expected to make their relationship to their parishioners that of a wise, kind parent, rather than that of a rigid official. When called upon to rebuke vice, to settle quarrels, and to reform the erring, they are to attempt this just as a good parent would seek the well-being of his children.

And so a faithful rector, passing through his parish with the loving spirit of a pastor of the flock, settles many a difficulty which, if made a case for a public trial, would lead to endless complications and to great bitterness and strife. There is but little need for the calling of church sessions and the formation of courts in vestry rooms for the trial of offenders. The great prominence given to the pastoral office develops a feeling of confidence; and a faithful pastor becomes in time the arbiter in disputes, the mediator between persons who are living at variance, and the admonisher of the erring. If the minister be merely a preacher, living in ignorance of the daily temptations of his people, and knowing but little of them except as he sees them from time to time in church, he may be startled at the breaking out of feuds and at the growth of delinquencies. It is far better to prevent troubles in a parish than to try to cure them by public rebukes and public trials. The Church's system contemplates such a measure of watchful oversight on the part of the clergy toward all committed to their care, that they will "teach, premonish, feed, and provide for the Lord's family," and never cease their labors, their care, and diligence until they have done all they can to bring the people "unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left either for error in religion or for viciousness of life." It is not claimed that all our clergy realize the true ideal of what a pastor should be, nor is it claimed that all our parishes are free from strifes or exempt from the presence of those whose conduct is an injury to the cause of religion. It is claimed, however, that if the clergy are true to their calling, there will be such a close

personal relationship between them and their people as to render possible the prevention and cure of offences without the need of public trials. As before remarked, the Church makes but few laws respecting discipline, and relies upon the fidelity of the pastors to teach, to reprove, to rebuke, and to exhort. The Church's spirit is ever merciful. If it is asked whether the absence of many laws respecting discipline may not lead to a lower tone of morality, the reply is, that any fair comparison instituted will show that our parishes are certainly the equals of the organizations about them. In a time of widespread defection, such as the present, there is no larger proportion of Episcopalians who are untrue to their religious obligations than persons of other names. Men may be overcome by temptation, however minute the laws may be for punishing offences. Something besides severe laws is needed to secure uprightness.

In connection with this subject there is a matter which has of late attracted a great deal of attention, and has led to much discussion. Owing to the difficulty in time past of finding a sufficient number of communicants to form a vestry, and to represent parishes in convention, it has been usual in some places to elect persons to these positions who are not communicants, and hence it has happened that unsuitable persons have sometimes held office. There is a growing feeling now in favor of electing only such as are communicants. Although the duties of a parish officer may be discharged with great fidelity by a man who is not a communicant, it seems proper that the Church should be served by those who in this way give evidence of being heartily in earnest in religion. If a man cannot consent to become a communicant, no injustice is done him if he is not asked to take a position as a church officer. It is hardly sufficient to reply that the duties of a vestryman are simply to look after the temporal interests of the parish. There are times when his duties are more than with temporal interests. He may be called upon to discuss the settlement of a rector, and to vote upon many other questions involving the *spiritual* interests of the parish. Besides all this, the vestrymen of the parish are men who, of all others, should be deeply interested in the progress of religion, and should become the most earnest helpers of the rector and examples to others. It is believed that the tone of our parishes would be greatly elevated if none but communicants held parish offices. While it is true that many vestrymen who are not communicants are men of correct lives, the Church has the right to protect itself by selecting those to manage its affairs who show a willingness to submit to the requirement that the disciples of the Lord remember Him in the sacrament of His own appointment. However, this Church is not exceptional in permitting persons who are not communicants to manage religious matters. Other organizations elect non-communicants to serve as trustees and the like. But the practice is full of dangers, and may lead to serious abuses.

The consideration of this matter of discipline brings to view the two opposite themes which have been held with reference to the great purpose of the Church. Some have claimed that it is an organization whose membership must consist solely of persons of saintly character, and so soon as any one oc-

casions doubt as to his saintliness he must be turned off to the world. Others, more properly, have regarded the Church as the refuge for those who are trying to attain this character—a school in which men learn to follow Christ; a hospital into which they come for the treatment of their maladies; a home where they are taught to be loving children of God. If this latter theory be the correct one, then, to be consistent, there must be large charity toward offenders, great patience toward those who blunder, and great diligence in teaching all how to walk uprightly, that they may please God. This theory favors the admission of children to the Church by holy baptism, encourages their early training to assume the vows their sponsors took for them, makes great use of the means of grace for quickening the religious life, and leads us to think less of the judgments of men, while we refer all cases, however disappointing they appear to us, to the merciful decision of the Judge of all who desireth not the death of a sinner.

G. W. SHINN.

THE TRIAL OF JESUS.

It seems curious that while ancient Jews railed at our Lord—called Him a glutton and a wine-bibber and an emissary of Satan, and persecuted Him in every way possible, till they brought Him to a malefactor's fate—they never attempted to vindicate their last and highest act of cruelty. Probably reflection satisfied them that their act was *legally* indefensible, and they subsided into ominous silence. It remained, therefore, for a modern Jew to attempt the adventurous deed. In the early part of this century M. Joseph Salvador, a physician, a descendant of the Jews expatriated by Ferdinand of Spain in 1492, published at Paris, in three octavos, "A History of the Institutions of Moses and the Hebrew People." In one of its chapters he gives an account of the administration of justice among the Jews, and vindicates their trial of Jesus as conducted according to the principles of Jewish jurisprudence.

M. Salvador was an acquaintance of M. Dupin, a French counsellor-at-law, and a descendant of the celebrated Lewis Ellies Dupin, a doctor of the Sorbonne, the great theological school of Paris, and famous for his compendious Church History in duodecimo, and other works in quarto and folio. M. Salvador sent his volumes to M. Dupin—author of one of the best compendiums of canon law we are acquainted with—and courteously asked him to review his sketch of the most celebrated of all trials from the standpoint of an observant lawyer. M. Dupin willingly complied, and in a small-work, very little known in this country, gave him a juridical answer. The work was translated and published by "a member of the American bar," in Boston, just forty years ago. It is the conjoint testimony of two high legal minds, but it has vanished from the public eye. We propose to give a brief sketch of the points made by M. Dupin in his thorough professional argument. M. Salvador endeavored to show, from the Gospels themselves, that his view of the case was a correct one, and so M. Dupin felt at liberty to quote them freely.

1. And first he says the Jews employed spies and informers. "And they watched Him, and sent forth spies, which should feign themselves just men, that they might take hold of His words; that so they might deliver

Him unto the power and authority of the governor" (Luke xx. 20). Salvador forgets these "hired informers"; but he ought to have remembered them. They were instruments under whom his Spanish ancestors suffered tremendously. They are just the people to act under a maxim, which Campanella said is a favorite one with the Jesuits, "Calumniate, calumniate, and something will always remain" (*Campanella's Autobiography*, p. 68).

2. The Jews accepted the treachery of Judas, and paid for it. But they showed their instinctive abhorrence of his act by their treatment of him when he groaned out his confession of sin and threw his blood-hire at their feet. "What is that to us?" was their demon-like retort. "See thou to that" (Matt. xxvii. 4).

3. The seizure by night. This was evidently a contrivance to avoid the direct road of justice. Soldiers were probably bribed to act in it; since Jewish authorities could not properly use Roman soldiers without the consent of Roman authorities. Our Lord rebuked the irregular proceeding: "Be ye come out as against a thief, with swords and staves?" (Luke xxii. 52.) And not so only, but He gave them such a flash of withering indignation that they went backward and fell to the ground (John xviii. 6). In their terror, though armed, and "a great multitude," they actually bound Him.

4. His mock trial, in the court-yard of the high-priest, before daylight. "The Jewish law," says M. Dupin, "prohibited *all proceedings by night*." Yet He was blindfolded, mocked, and smitten, and then asked to pronounce His smiter's name; assailed also with many other blasphemies that St. Luke cares not to enumerate (Luke xxii. 63, 65).

5. The cock had crowed, that is, the third watch had come, but still the day held off. Nevertheless, the Sanhedrim hurried matters to an extremity; for, "as soon as it was day," they gathered in their council-chamber. Still, they ought to have postponed all action. It was the feast of the Passover, and a *dies non juridicus*. All juridical proceedings at such a time, says Dupin, were null and void—a rule which went onward into the days of Christianity, and does not belong especially to modern canon law. Still the court opened, when its judge, Caiaphas, before the trial commenced, had pronounced it expedient that the person arraigned should die! (John xviii. 14.) If a modern judge should attempt such an act, or become an accuser, as even M. Salvador confesses Caiaphas did, what should we do with him? Would he not at once find himself in the place of his prisoner?*

6. We come at last to actual witnesses. All are ruled out save two, and they assert, but with disagreeing circumstances, that Jesus declared himself able to destroy the temple and in three days re-erect it. But, now, what were these disagreeing circumstances? Why, one witness said He spake of Herod's temple. The other, doubtless more observant, saw Him lay His hand upon His breast

* An extra-judicial decision more than destroys itself. This principle was recognized by so tall a pope as Leo I.; and it may be well, once in a while, to remind Romanists of his solemn decision: "Whoever doth affect more than his due, doth lose that which properly belonged to him." Dr. Barrow knew the value of such a decision, for he mentions it twice (Barrow on the Supremacy, Oxford, 1836, pp. 125, 403). Silverius reiterated the decision of his predecessor (Crakanthorpe's "Vigilius Dormitans," p. 471). As Barrow maintains, it is but an echo of our Lord's decretal, "With what judgment ye judge ye shall be judged." That is, a judgment beyond law and justice shall recoil upon yourself.

when He said "this temple," and thought He spake (as he did) "of the temple of His body" (John ii. 21). Here was a complete divergence; for it was a notorious usage among the Jews to speak of the human body as a temple. The rhetoric finds a place in the writings of St. Paul (I. Cor. iii. 16, 17).

7. At last, foiled in every other direction, the high priest called upon our Lord, under an oath to the living God (the most solemn of judicial oaths) to tell them whether or not He was the Son of God.* "A gross infraction," says Dupin, "of that rule of morals and jurisprudence which forbids our placing an accused person between the danger of perjury and the fear of inculcating himself, and thus making his situation more hazardous." He gets an answer to which the law does not entitle him; and then proceeds at once to adjudge his prisoner guilty of the capital crime of blasphemy, thereby violating law twice more—first, in receiving a confession unsustained by witnesses; and next, in neglecting a rule of the great empire (one eminently honorable to its constitution), that no man should be condemned till, face to face with his accusers, he had been listened to in his own behalf. Festus quoted this rule to the Jews when they were quite as much in a hurry to condemn St. Paul as they had been to condemn his Master (Acts xxv. 16).

8. And now we are to mark accurately the ground of our Saviour's condemnation. At first it was *blasphemy*; because He, being a man, made Himself God (John v. 18; x. 33). When they came, before Pilate they knew that the charge of blasphemy would not hold, and so they accused Him of *sedition*—a crime for which He had never been tried (Luke xxiii. 5). And when Pilate refused to condemn a man who had not been put on his defence, knowing his own law, and that His accusers had acted from envy and not from justice (Mark xv. 10), then came the argument of last resort, an appeal to Pilate's apprehensions: "If thou let this man go, thou art not Caesar's friend" (John xix. 12). Pilate knew the power of the Jews as informers at Rome (a fact which Cicero has verified in his orations), and he quailed under the dread insinuation before the public eye of being untrue to Caesar. He gave sentence, therefore, not as justice required, not as his convictions required, but as his craven timidity demanded. The Crucifixion was actually the result of a procurator's cowardice! It was the mean issue of a wretched human weakness, and of not a particle of jurisprudence.

It has been asked, and quite significantly, how Pilate, who was a mere subordinate, could take away a human life. The Procurator of Judea was under the Prefect or Proconsul of Syria, who resided at Antioch, on the Orontes. Supreme power, and that alone, could send any one to execution. This prefects or proconsuls could do, as the *direct* representatives of the emperor, the central head of government. But the Jews were such a restive and trouble-making people that their immediate ruler was clothed with the power of life and death, in order that punishment might be as sure and swift as possible. This, of course, vastly increased his responsibilities, and would cause his actions to be investigated at Rome with the closest scrutiny. Accordingly, "Thou art

* Those who can recall the old oaths of New England will remember that the most solemn were "In the Name of the living God," or "The Ever-living God."

not Caesar's friend" sounded in Pilate's ears like a premonitory death-knell, and he yielded to the insatiate clamorers. But he took vengeance on them by calling Christ their king in the superscription (a legal act) which described His person. They wanted the hateful term *king* modified. No, said he, with a bitterness corresponding to their own, "What I have written, I have written."

This is but an abstract, and, to one who can appreciate efforts at condensation, a very short abstract, of the views of M. Dupin, looking at the trial of Jesus with a lawyer's acumen, and confronting the asseverations of one who pretended that the trial was in harmony with the rules of Jewish jurisprudence and the provisions of Jewish law. It leaves out of view the *theological* importance of the primary and real ground of our Lord's condemnation, *blasphemy*; or His pretending to be Divine, when He was positively and merely human. It is perfectly evident that the Jews understood Him as claiming absolute Divinity. Such texts as John v. 18 and x. 33 cannot be gainsaid. And it is as evident that they understood Him, at His pretended trial, as shrinking from no consequences pertaining, in their view, to such a supremely presumptuous act. "Hereafter shall ye see the Son of Man sitting on the right hand of power [more correctly the power] and coming in the clouds of heaven"; more correctly, the heaven—that is, the highest heaven (Matthew xxvi. 64). Could He well say more, than that He should sit on the right hand of supreme power, and would come with the insignia of the third heaven? And so His confession, and their punishment of it to the extremity of human strength, is as valid a proof as we could have that He proclaimed His absolute Divinity to His latest breath. If He was wrong, He was an errorist whom none should be anxious to believe in. If He was right, then He deserves from every human being the repentant confession of a doubter, "My Lord and my God!" If He made His proclamation knowing that He was wrong, then He deserved to die. He must, on the supposition of Unitarians, have been conscious that He was claiming what was never His due; and they ought to join in the Jewish outcry, "Crucify Him! crucify Him!"

T. W. COIT.

JOHN WICLIF AS A PREACHER.

The publication of Prof. Lechler's admirable work upon the life and times of the great reformer of the fourteenth century has made a real addition to our knowledge of the character of that remarkable man; and it has brought to light many new facts in Wiclif's life, while it has placed others in a proper relation, which, by being distorted, had been misunderstood. It is not entirely a matter of surprise that a German scholar has been able to accomplish so much for an English hero, when we reflect that the relations of Wiclif to the continent were such that many of his writings were preserved in foreign treasuries and have been almost inaccessible to English scholars. The marriage of Anne of Bohemia to Richard of England not only gave to Huss an acquaintance with the doctrines of Wiclif, but it brought many of the writings of that theologian to Bohemia, where they proved good seed, which sprang up and bore much fruit.

There has existed, however, a confusion and ignorance in regard to some of the facts

in Wiclif's career that is not at all creditable to English scholarship. One of these is the history of his growth as a reformer. It has been customary to say that his opposition to the Mendicant Orders existed for more than a score of years, though Dr. Lechler proves that his reformation principles and his controversy with the Mendicants were of slow growth, as, indeed, one would naturally suppose them to have been. Reformers did not spring up full-fledged in those days, when every influence was against them, nor do men in any age come to their maturity at once without the intermediate stages of natural growth.

Wiclif's views in regard to the office and duties of the preacher were of no more rapid growth than his doctrinal principles, but they resulted rather from the quiet studies in the Oxford cloisters than from his associations with the world of affairs. "Men imagined," says Dr. Lechler, "they saw Wiclif stand before them at once a finished man, and missed in him that gradual loosening from the bonds of error and that slow progress in new knowledge which, in the case of Luther, followed the first decided break with his old thoughts." On the contrary, Wiclif says: "When I was a child in the knowledge of the faith, I spoke as a child, I understood as a child; but when, in God's strength, I became a man, I put away, by His grace, childish thoughts." This change is especially manifest in his mode of speaking of the papacy and of the Mendicant Orders at different periods. It was not until after the papal schism, which occurred in 1378, only six years previous to the reformer's death, that he fully embraced those views with which his name is now identified.

It is difficult to appreciate the position of Wiclif as a preacher without some familiarity with the style of sermonizing popular in his age. We shall not be surprised to find that the syllogistic refinements of the scholastic philosophy had exerted an influence upon the style of the preaching of those who were bred under its influence; but we may not be prepared for the statement that the "Metamorphoses" of Ovid were actually made the basis of moral instruction by an English Dominican, a contemporary of Wiclif, who published them with moral explanations in 1340, or thereabouts. Nor was this an extraordinary proceeding, for the stories of the "Gesta Romanorum," with which we are familiar, fantastic as they are, were used in the same way, and the "morals" that were appended to them still appear in our modern editions. The same is true regarding other stories of the same sort; and a learned Archbishop of Canterbury once went to the astonishing length of taking as his text an old French dancing song. In fact, too many of the preachers considered themselves successful if they pleased their hearers and received a full offering after the discourse. Chaucer's Pardoner was of this class. He got more money in a day than the regular parish priest received in two months, and he accomplished it by deluding the people.

"Wel coude he rede a lessoun or a storie,
But altherbest he sang an offertorie;
For wel he wyste, whan that song was songe,
He moste preche and wel affyle his tonge,
To wyne silver, as he right wel coude;
Therefore he sang ful meriely and loude."

This mode of taking a collection after sermon was despised by Wiclif. The interested reader will find the traits of this sort of preacher set forth at still greater length by Chaucer in the

words that he puts into the mouth of the Pardoner preparatory to his "tale." In this, and in his appreciation of the character of the good parish priest, the poet and the reformer were at one.

As we examine the subject, we find that the foundation of the preaching of Wiclif was the Bible. He went to no profane, or, as one of his contemporaries called them, to none of the "stale and absurd" stories of the ancients, but to the Word of God, of which he exclaimed: "Oh, marvellous power of the Divine Seed, which overpowers strong men in arms, softens hard hearts, and renews and changes into Divine men, men who had been brutalized by sins and departed infinitely from God!"

Upon this basis he would not build a flimsy superstructure of allegory nor of scholastic subtleties, but a straightforward discussion of some practical duty. He would not break up the Bible truth into fine particles, as was then fashionable, and overload it with ornament, adapted rather to exhibit the rhetorical ability of the preacher than to profit the plain and uneducated hearer. The syllogism was then held up as the form to which everything was to be reduced, and the endless processes of proof to which this gave rise carried the style far from the simple and perspicuous Scriptural spirit. It tended to the glory of man rather than to that of God, and that was enough to condemn it in the mind of the Evangelical Doctor, as Wiclif was called.

He says in one place: "It was because a flowery and captivating style of address cannot fail to be of little account wherever the right substance of preaching is present that Christ promises to His disciples no more than that it would be given them *what* they should say. The *how* must then follow in a manner suitable to the *what*." Everything in the sermon must be the outcome of genuine devout feeling, which, if we may believe testimony, was an element absent from many of the preachers of the time.

In these expressions we must understand Wiclif to be referring to sermons addressed to the common people; and if we examine his own writings intended for that class, we shall find that he followed the example of Chaucer's "good parson," for

"This noble ensample unto his sheepe he gaf
That firste he wroghte and afterward ne taughte."

These traits are apparent in his version of the Bible, which was preëminently intended for the people; and that it was the same with his practical papers, sent broadcast over the country by the itinerant preachers, is apparent from the vast influence that they exerted.

A distinction must be made between such addresses and the disquisitions pronounced by Wiclif before his learned hearers at the University of Oxford. There the simple language of the people would have been out of place, and we find that a more scholarly diction was substituted.

As was remarked at first, it is impossible to appreciate aright the independence of Wiclif in this matter without bearing in mind the state of affairs at his day. We have to throw ourselves back to an England just emerging from an age of darkness and corruption—to picture the money-loving Mendicants overrunning the land—to reflect that the Bible was not in the hands of the people, and that, instead of receiving from their spiritual guides refreshing draughts from its pure streams, they were regaled with laughter-provoking

stories and with attenuated discussions of abstract subjects, which were often absurdly applied to factitious duties.

For this bran and chaff the Evangelical Doctor offered them the pure Bread of Life, and is it a marvel that they came gladly to him and adhered to him with all the ardor that an honest and sincere leader inspires in his followers?

Wielif preached to them from the Word of God, and with a true love to the Redeemer. That is, after all, his great secret and his great praise.

ARTHUR GILMAN.

THE BROAD PLATFORM.

The broadest platform we ever knew we encountered in the State of New York, brought out under New England auspices. In this, which was actually published as the basis of a (so-called) Christian society, a man might be accepted on saying he was a Christian; though he might have a creed, or no creed, just as it suited him, and might be baptized, or go unbaptized, just as he liked, and treat the Eucharist with similar freedom. And the society which published such a platform styled itself a Church, had a church edifice, and maintained a minister to preach and celebrate sacraments.

We do not see how any one could well have a broader platform than this, or match it, unless Dr. Brooks has done so in his article on the "Pulpit and Popular Scepticism," published in the March number of the *Princeton Review*. The good doctor (p. 307) cannot see any foundation for Christian Union "on the basis of Episcopacy, or upon any other basis." So away goes everything like *Church discipline*. He cannot "see the slightest chance of the entire harmonizing of Christian doctrine." And so off goes *Christian doctrine* into *tenues auras*. And now, what is to bind Christian men together? They must be "loyal to Christ," "keeping their different thoughts concerning Him and His teachings" quietly (as we infer) to themselves. And in such a communion of saints he expects to hold together a Peter and a Paul, Origen, Athanasius, and Augustine, Luther, Zwingle, and Calvin, St. Francis, Bishop Andrews, and Dr. Channing, the bishop that ordained him, with Methodists and Baptists by the wholesale.

He cannot allow these men to say what sort of a Christ they may be loyal to, whether human or Divine. That would introduce confusion in a moment. They must profess loyalty to His *person*. That is all which is necessary. Now, as we understand the matter, this is verily and indeed what all Churches, all sects, all denominations, all men of Christian name, are doing or undertake formally to do. They are all loyal to Christ's person, think they of His person never so differently. So here is the union desired, made ready to one's hand, lying directly under our eyes. What could we desire more, unless we let in the Mohammedans, who, in their way (and we are not to look inside of men's minds), are as loyal to Christ as to their own more special prophet!

T. W. COIT.

ENGLAND.

THE PRIMITIVE DIACONATE.—The proposal to revive the primitive diaconate in England and to admit to it laymen, who would still be allowed to follow their ordinary occupations during the week, has been received with such gen-

eral approval that it seems more than probable that it will ere long be adopted. The *Guardian*, *Record*, and the *Rock* have during the past week published letters warmly advocating the scheme, and commending it for adoption, not only on its merits, but as offering almost the only available means of supplying the present need of increased strength among the clergy; and Mr. Harry Jones says that in the diocese of London the suggestion meets with great favor in high official quarters.

THE BISHOP OF ROCHESTER AND ST. JAMES'S, HATCHAM.—The Bishop of Rochester has sent the following letter to the churchwardens of St. James's, Hatcham:

"SELSDON PARK, CROYDON, March 8th.
"GENTLEMEN: I write to you about certain legal ornaments lately introduced into St. James's church, and which were twice removed by Mr. Churchwarden Sanders on Sunday, the 19th of January last. When the vicar appealed to me against the churchwarden's action, I explained that though the ornaments had been irregularly introduced, they had been illegally removed; and I further recommended that they should not again be brought into the church until authorized by the court of the diocese. On his replying that they had already been restored before my letter reached him, and that, consequently, in deference to my own ruling, he did not feel at liberty to take them away, I was careful to observe his respect for authority, and did my best to assist him by issuing, under my hand and seal, a formal monition to him to remove them himself. The case of a churchwarden removing ornaments at his own pleasure is by no means on all-fours with that of an incumbent doing so at the express instance of the ordinary. The monition, of course, implied such protection as my office could send with it; and, while I desired to offer every facility in my power for enabling a clergyman in a false position to perform a duty which his own irregularity compelled me to impose upon him, I had reason to expect that he would recognize the claim of spiritual authority and accept a way of escape which his solemn ordination vows might have been expressly framed to contrive. Upward of a fortnight has elapsed since the monition was issued, and the ornaments are still in their place. No steps that I know of have yet been taken to procure a faculty, and I have reason to believe that legal scruples hinder obedience to my mandate. No doubt it is open for me to instruct you to remove the ornaments: but, after full consideration of the case, it is not my intention to do so. In the possible event of your being unable to act together an awkward conflict might ensue. The circumstances of your removing them, though formally instructed to do so as my officers, would instantly raise an intricate question, which, if I am correctly informed, has never yet come before the courts, and on which the issue of an argument would at least be doubtful. There can be no advantage in stirring a passing dispute about a matter in itself of utter insignificance into another burning controversy. Nor do I feel it incumbent on me, in vindication of an authority about which, in the present case, I cannot pretend to feel much sensitiveness, to risk a harassing and tedious litigation, the charges of which I could not with propriety suffer others to share with me, and which must either end in a failure, far more mortifying than a prudent inaction now, or in a judgment which it might be undesirable to enforce. I remain, gentlemen, your faithful servant,

"A. W. ROFFEN.
"The churchwardens of St. James's, Hatcham."

A VACANT DIOCESE.—During the vacancy of the Diocese of Durham the dean and chapter have administered its affairs. Whereupon the Archbishop of York issued an inhibition. The dean and chapter have replied that they shall disregard his mandate. They rely upon a charter granted by William the Conqueror and confirmed by Henry VIII.

SCOTLAND.

THE PRIMUS OF THE SCOTTISH CHURCH AND M. LOYSON.—Mr. W. Forbes, brother of the late Bishop of Brechin, has written to the *Guardian* in defence of the recent action of the Primus of Scotland in reference to the mission of Père

Hyacinthe. In the course of his letter he remarks: "In a delicate affair of this kind our Church is eminently qualified to intervene. While the State Church might be compromised both with the English and French governments, our Church having received from the State nothing but spoliation is free to move, and has on several occasions acted as the coadjutor of the English Church. While she is unable to adopt a collect or issue a prayer to suit emerging circumstances without an act, extorted, it may be, from an unwilling parliament, and consequently never applied for, no such impediment attaches to our Church. This freedom is almost an equivalent for loss of position. When the dissenters had for ten years successfully opposed the earnest desire of the Archbishop of Canterbury to obtain the license of the crown to consecrate a bishop for Madagascar, in his extremity his grace applied to the primus for help, and Dr. Cornish was at once consecrated in Edinburgh. When legal reasons rendered it impossible for the late Bishop of Cape Town to obtain a bishop for the Orange Free State, application was made to the primus, and Dr. Webb was consecrated by them at Inverness."

FRANCE.

M. GREY A CANON.—It appears that M. Grévy has become *de officio* a canon of St. John of Lateran; for, since Henry IV., the chiefs of the State in France have almost uninterruptedly formed part of the chapter of that church. After his conversion, the Vert Galant, as his majesty of France and Navarre was styled, made a present of the abbey of Clérac, in Gascony, to St. John of Lateran; and in return for this gift the chapter, with the approbation of the holy pontiff, assigned to him and his successors forever a canon's stall in the choir. During the first revolution, and when all the Church property was taken over by the State, the abbey of Clérac was naturally seized upon, and its revenues were no longer transmitted to Rome. "Cessante causa, cessat effectus." During the restoration matters, however, were set right as far as possible. It being beyond the power of Louis XVIII. to restore Church property, he transformed the primitive donation made by the first of his race who reigned in France into an annual gift of 24,000*fr.*, by which the old canonical dignity reverted to the chief of the State. There is probably little chance of the president of the republic going to Rome; but should he undertake that journey, he would have the right of donning surplice, camail, and cap, and of singing a *Te Deum* in St. John of Lateran—that is to say, if the 24,000*fr.* are still paid.

GERMANY.

BISHOP HERZOG AND DIVORCE.—Bishop Herzog has sent out a Lent pastoral, which deals wholly with the loose conception of the family tie. He states that Switzerland stands sadly preëminent as regards easy and frequent dissolution of the marriage bond: in 1876 no less than 1,102, and in the next year 1,036, divorces were judicially pronounced. It is exceedingly brave of the bishop to attack so grievous an evil, for we know that he has already got into trouble by his defence of the indissolubility of marriage, and in this pastoral he goes to the root of the matter, and points out the family deficiencies that lead to such frequent divorces.

ANOTHER RATIONALIST PREACHER.—The Brandenburg Consistory has vetoed the election of another rationalist preacher, Pastor Leu, of Waldeck, who was chosen by the church board of the St. Elizabeth congregation. The board is bidden to elect another and suitable preacher before the 1st of May, otherwise the consistory will proceed to exercise its devolved right of nomination. The rationalist body in Berlin is checked on all sides, and the deposed Dr. Kalthoff is now lecturing in the capital in favor of a secession from the State Church and the erection of a Free Church.

THE MARPINGEN SWINDLE.—The great trial of the parties concerned in the Marpingen Madonna apparitions began on Monday, March 31, at Saarbrücken. The accused are twenty in number, including five priests (four parish priests of the neighborhood and one curate from Minden, who hurried to see the miracle and wrote a pamphlet

about it), eight laborers, five women, one official, and an editor from Stuttgart. The three "miracle children" are not to be examined; but there are 187 other witnesses, and the trial will last some time.

BELGIUM.

THE CHURCH AND THE SCHOOLS.—The late Lenten pastoral of the Belgian bishops has called forth a rejoinder from the minister of the interior. He lays down the principle that the schools of the State must be accessible to the pupils of the diverse religious communities, and the instruction given by the State cannot, therefore, have any special and exclusive dogmatic character. He quotes from Pope Gregory XVI., who pronounced in favor of those who gave their approval to mixed schools, declaring that it was preferable that no religious teaching should be mixed up with the secular teaching. Later, Pius IX. expressed a different sentiment. The two infallibilities are thus in conflict. By the new Belgian law "Religious teaching is left to the care of the families and to the ministers of the different creeds. A room in the school is placed at the disposal of these last, to give there, before or after the school hours, religious instruction to the children of their communions frequenting the school." The law guarantees to the priests of all churches admittance to the schools to give their instruction to the children of their respective communions. The minister shows that the Belgian bishops themselves, in 1846, made regulations concerning religious instruction in the schools precisely analogous to those proposed now by the government. "Now, the people are being misled by being told that by these regulations God and religion are banished from the schools. *The only essential innovation in the new law is that the clergy of the creeds of the minorities will also have the power, which they have not had till now, to give religious teaching in the schools to these minorities.*"

ITALY.

BURIAL OF WILLIAM HOWITT.—The burial of William Howitt took place on Wednesday, March 5th, in the Protestant cemetery at Rome. We copy almost entire the account of the service as given by the correspondent of the *Guardian*:

Mr. Howitt having lived and died a member of the Society of Friends, and never having been baptized, the British chaplain, the Rev. H. W. Wasse, M.A.—who was a personal friend of the deceased, had visited him in his last illness, and was present at the funeral—felt himself, to his great regret, compelled to decline to officiate, the rubric and practice of the Anglican Church not permitting the "Office for the Burial of the Dead" to be read over an unbaptized person. But the Rev. Dr. Nevin, rector of St. Paul's within the walls, though equally unable to perform the authorized service of his Church, felt himself at liberty, according to the practice of the American Episcopal Church as sanctioned by her bishops, to read a selection of prayers. And very judicious was the order of service which he drew up for the occasion. . . .

Dr. Nevin commenced by reading the 130th Psalm; then followed the 14th chapter of St. John's Gospel, after which the choir sang the hymn, "Rock of Ages." The coffin was then borne to the grave, followed by the chief mourners and friends. The grave is immediately below those of the celebrated sculptor Gibson, and of the Rev. Mr. Woodward, a former beloved British chaplain of Rome.

Dr. Nevin stood at the head of the grave, the choir to the left, and the mourners and friends around, among whom were several foreigners of distinction, and representatives of every branch of the Church Catholic; as also Lutherans and English Nonconformists. The choir first sang the hymn, "O God, our help in ages past," in which many present joined. As the mingled voices ascended in harmony, wafted to the glowing heavens above, the scene was touching beyond measure.

Around were innumerable monuments, many of them of the illustrious dead, and humbler graves, purple with rich tufts of violets in full bloom, over many of which hung weeping willows, now putting forth their first leaves of tender green, harbingers of the early spring of

this favored climate. In front, beyond the cemetery, was seen that singular *Monte Testaccio*, at present bright with verdure. Dr. Nevin, his voice trembling with emotion, then commenced the following *ex tempore* address, which he has since kindly written out and sent me, assuring me that he believes it to be almost *verbatim* what he said:

"I cannot allow the earth to be thrown over this grave without remarking on the beautiful life of him whose body is here laid away, and this especially as some of you will have observed that the service is not that which the Church prescribes shall be said over those who have been received into her fold by holy baptism. Mr. Howitt was brought up as a member of the Society of Friends. He lived throughout his life consistently in accordance with the principles of that body, and he died holding faithfully to the same. His want of membership in any of the branches of the visible Church here represented was not from carelessness or indifference or want of faith. He believed profoundly and humbly in God, and in the revelation which God has made of Himself through our Lord Jesus Christ. And his life was preëminently the outcome of his faith, singularly led by the Spirit of God. I need not speak to you, who have known him going in and out among us in these last years, of the Christian blamelessness of his life, which most of us might be proud to take a lesson from. In these days of much and careless writing, it can be said of him, as it can of few modern writers, that very few words of his, whether written or spoken, shall ever rise up against him to condemn him. And if this be true of his word, much more of his deeds. Higher, however, and far more saving than any harmlessness in words or blamelessness in deeds, was the spirit of love, which ruled all his life, toward both the brothers whom he had seen and all the creation of our Father God. If it be true, as I believe most profoundly that it is, that 'he prayeth best who loveth best all things, both great and small,' then the life of William Howitt, even though he did not meet with us as often as we could have wished for open worship in the visible courts of God's house, was yet one fervent and unbroken prayer. For ourselves, my brethren, to whatever confession we may belong, let his life be a reminder to us of the warning which St. Paul gave to the Christians of his day, in this same city where we are now sojourning, 'For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God.'"

The address finished, Dr. Nevin, after a pause, took earth in his hands and sprinkled it over the coffin, saying, "Earth to earth, ashes to ashes, dust to dust." Then followed the Lord's Prayer, in which all joined; after which was offered up the subjoined prayer, which, in justice to Dr. Nevin, I give at length. He writes to me:

"It is hard for one part of this service to be judged of without the other. The last prayer and benediction (which I also give) were chosen for precisely this object, to bring out the belief that any effectual salvation could only be through our Lord Jesus Christ, and to guard against any encouragement to the thought that it was a good or safe thing to die out of the communion of the Catholic Church."

"Almighty God, Whose mercy is over all Thy works, and Who hast taught us that in every nation Thou acceptest him who feareth Thee, and worketh righteousness, we humbly commend the soul of Thy servant, our dear father and friend, into Thy hands, as into the hands of a faithful Creator and most merciful Saviour; most humbly beseeching Thee, that it may be precious in Thy sight, and, at the general resurrection at the last day, have part in that blessing which Thy well-beloved Son shall then pronounce to all who love and fear Thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech Thee, O merciful Father, through Jesus Christ our Mediator and Redeemer, according to the mighty working whereby He is able even to subdue all things unto Himself. Amen."

Then was offered up the prayer from the Office

for the Visitation of the Sick, "O God, Whose days are without end," etc., concluding with the benediction, "The God of Peace," etc.

PALESTINE.

THE JEWS IN PALESTINE.—The following is a translation of some interesting details under the above heading, extracted from a French newspaper:

"Judging by reports which appear tolerably well confirmed, the Jews are little by little retaking possession of their ancient patrimony. Eighty years ago the Sublime Porte permitted residence in the holy city to only 300 Israelites. Forty years ago this number was raised, but the Jews were obliged to reside in a special quarter of the city which bore their name. This last restriction, however, disappeared in its turn ten years ago, and since then the Jews have bought up all the land in Jerusalem that could be bought, and have even built entire streets of houses outside the walls. Naturally, the increase of the population has been followed by substantial progress. Synagogues and Jewish hospitals have multiplied. The German Jews have no less than sixteen charity associations, and in the interior of the city one may count already twenty-eight 'congregations religieuses.' Two journals have been started. In the Rothschild and other Jewish hospitals 6,000 patients are ministered to annually. A Venetian Jew has given 60,000 francs to found a school of agriculture in Palestine. Baron Rothschild, at the time of the last loan of 200,000,000 made to Turkey, accepted as security a mortgage on the whole of Palestine. Owing to the Jewish immigration, the population of Palestine has doubled during the last ten years. In 1875 there were 13,000 Jews in Jerusalem only. The value of the land at the gates of the city has increased more than tenfold; building and constructive work of all kinds is carried on night and day, and it is to be remarked that the immigrants, who, to a large extent, are from Russia, are animated by religious enthusiasm of a very pronounced type. Given the industrial enterprise and activity of the Jews, one may predict the resuscitation, at no distant period, of this once so flourishing province."

CYPRUS.

OPENING SERVICES.—The Rev. Josiah Spencer, sent out by the Society for the Propagation of the Gospel, arrived in Cyprus on Tuesday, March 4th. After calling upon the Archbishop and the bishops of Larnaca and Papho, he arranged for services, which were accordingly held at the Ordnance office in Larnaca on the Sunday following. A committee to constitute a Church council was chosen, and steps were taken to have ready for occupancy on Sunday, the 23d, a room over the Ottoman Bank, the use of which had been gratuitously offered. On the intervening Sunday services were held in the council-room of the municipality. The room over the bank has been neatly fitted up, and services are held there not only on Sundays, but at 5.30 P. M. on other days.

THE CUBAN MISSION.

The Cuba Church Missionary Guild, recently organized, has undertaken to raise the salary of the missionary in charge of the work in Cuba, (recently placed by the presiding bishop in the provisional care of the Bishop of Long Island), as well as the funds to send him one or more greatly needed assistants, when the income is sufficient. The missionary has urgent need for several articles requisite in properly conducting the services at Havana, Matanzas, Cardenas, etc., which the guild cannot, with its present responsibility, furnish. I have a list of these articles in my possession, and their cost is trifling. Will any friends of the work come forward and supply these requisites? I shall be pleased to furnish information in reference to this appeal to any one addressing me as below.

The mission never had such encouraging prospects as at present. Let me add, too, the treasurer, Col. Frederick A. Sawyer, of the Clyde W. I. Line, 6 Bowling Green, New York, will be pleased to acknowledge any sums of money sent

him for the support of the mission, which will be very acceptable.

Geo. WISTAR KIRKE, Registrar,
208 Harrison street, Brooklyn, N. Y.

March 22d, 1879.

The work of the mission in Cuba—whose promotion the guild mentioned in the letter printed above has in charge—during the past seven years may be summarized as follows:

First. Religious services have been held for foreigners, at first on board American ships of war and merchant ships in the harbor, or on shore under the protection of our navy; afterward in the saloon of the San Carlos Hotel in Havana itself; in the Foreign Hospital; at Matanzas and Cardenas; and on plantations.

Second. Pastoral work has been done among Americans, English, and Germans, but under many hindrances arising out of the demoralized condition of foreign society in Cuba, which has never before had any spiritual care whatever. Marriages have been solemnized, children and adults baptized, and other Christian offices performed for many who would otherwise have deeply felt their deprivation.

Third. Mr. Kenney's work has so far won recognition from the Spanish authorities that they have given him the amplest freedom for spiritual work in the Foreign Hospital; so much so that he may be considered as practically its chaplain. In this hospital are treated the yellow-fever cases so numerous among our seamen and other foreigners in Havana, and this part of his work alone makes Mr. Kenney's mission important enough to claim the support of humane and Christian men. American Christians ought not to hesitate one single moment to avail themselves of such an opportunity for providing their own brethren with the ministrations of religion in the hour of their sorest need. This faithful priest has gladly made his own life an offering—he has himself been stricken down with the scourge which all have learned to dread, and by God's mercy has been raised again the better qualified for his work.

Fourth. He has been further enabled to secure a decent burial-ground for Protestants. The treatment of dead foreigners, heretofore, has been such as to shock every natural sentiment of a civilized and Christian people—in fact, they were not buried in any proper sense. All this is now changed, and the dead—nearly one hundred every year—receive Christian burial.

Fifth. The devoted chaplain is further enabled by his position to guide the charities of the benevolent in channels of usefulness to many sick, bereaved, and destitute foreigners; he is an almoner, and his work in this respect is highly appreciated by the foreign consuls.

Sixth. In addition to these duties, he is, in fact, a missionary to seamen, and to Chinese and negro laborers on plantations. One very large plantation, on which are some 600 souls, has been placed under his charge, and other similar opportunities of usefulness are opening to the mission, which will require additional clergymen when they can be had.

These facts and considerations would seem to amply justify the interest of the bishops in the work they have instituted in Cuba. It is a work which lies ready to their hand, and a responsibility which Providence seems peculiarly to have laid upon the Church in this country. It has the confidence and respect of good men of every nation resident there. It cannot be allowed to fail or be suspended without a conspicuous dereliction of duty.

The Rt. Rev. Dr. B. B. Smith, presiding bishop, is the president of the guild, and its affairs are managed by a council of fifteen clergymen and fifteen laymen, residing in various parts of the country. The executive committee is composed of the Rev. Drs. W. Tatlock (chairman), Alfred Stubbs, J. S. Shipman, S. H. Tyng, Jr., F. C. Ewer, and E. A. Hoffman, and Messrs. William P. Clyde, George E. Sibley, Britton Richardson, W. H. Gilson, and Thomas H. Edsall. The Rev. John Coleman, of North Haven, Conn., is corresponding secretary, and Mr. George W. Kirke, of No. 208 Harrison street, Brooklyn, N. Y., registrar.

CONNECTICUT.

HARTFORD—Church Home.—On Thursday, March 13th, the people of Christ church parish,

at the suggestion of the rector (the Rev. Mr. Nichols), arranged a "pound party" for the purpose of making donations to this institution. During the appointed hours a large number of pounds of all kinds of provisions were sent by individuals, many not limiting their gifts to the single pound. One gentleman sent a pound of silver, worth \$17, and other gifts of money were sent, amounting altogether to \$120.

The home is doing good work, and needs increased means and accommodations in order to benefit the worthy applicants for its shelter. It is hoped that those who are able to do so will furnish the institution with funds for buying and enlarging the house now occupied, or providing increased accommodation in other ways.

NEW YORK.

NEW WINDSOR—St. Thomas's Church.—During the night of Thursday, March 27th, this church was entered by burglars, who carried off a piece of silver from the vestry-room. The vestments of the rector were made up into a bundle, which was left upon the floor of the church. It is thought that the burglary was committed by tramps.

LONG ISLAND.

STANDING COMMITTEE.—At a meeting of the Standing Committee of the Diocese of Long Island, held March 24th, 1879, consent was given to the election of the Rt. Rev. J. H. D. Wingfield, D.D., to be Bishop of the Diocese of Louisiana. The Rev. Charles Ewell, Craig was recommended to the bishop for admission to the priesthood; and Mr. Bishop Faulkner, late a Congregational minister, and Mr. Henry S. Bonnell, were recommended as candidates for Holy Orders. T. S. DROWNE, Secretary.

BROOKLYN—Mid-Lent Conference of the Clergy.—In the church of the Holy Trinity, on the Feast of the Annunciation, March 25th, a very large number of the clergy came together for conference, in response to the call of the bishop. A similar meeting was held on the second day of Lent, and reported in THE CHURCHMAN. An administration of the Holy Communion was held at 10:30 A. M., the bishop being assisted by the Rev. Dr. J. A. Paddock.

At the close of the celebration all the clergymen retired to the chapel, where the bishop delivered a *concio ad clerum*. It was in continuation of the general subject which was so ably treated in the address given at the preceding conference, and published in THE CHURCHMAN of March 8th. The topic thus brought to the attention of the clergy was, "The proper and efficient exercise of that function of the priestly office which not only entitles, but invites every member of Christ's body to seek, individually and privately, for such godly counsel and help as he may require because of the hurt or grief of his soul, or because of his peculiar and besetting sins, or because of spiritual danger and trials of any sort with which he may be too weak and inexperienced to deal."

The address was listened to with great interest and made a profound impression on all. At its conclusion the bishop invited the clergy to tender their individual views and experiences on the subject thus brought forward. In response, the Rev. Dr. Haskins gave some instances of the methods by which the consciences of his people had been quickened, and claimed for the exercise of priestly absolution a valid potency. The Rev. A. J. Barrows thought that the dignity and place of the pastoral office should be revived. Intimate spiritual acquaintance with the flock is now not common. The clergy need to invite the confidences of the people. The Rev. C. W. Turner believed that the clergy should get nearer to the people. It is not now so much a question of teaching the people as of reaching them. The Rev. Dr. Schenck took the same view. What is preached ought to be pushed. The clergy ought to carry home to individual hearts practically what they bring before them in their sermons. There are two extremes—one, that of the Romish priest receiving confession in his little stall; the other, that of the Methodist class confessing sins to one another. There are only two ways by which clergymen can get personal interviews—by opening the study door wide with free invitation to all, or by going to

persons themselves. But pastoral visiting, he showed, in a few graphic sketches, is not nowadays what it used to be. Social conditions have changed. Usually it is now impossible to do people spiritual good at their own homes. The Rev. E. D. Cooper, in very earnest and stirring words, maintained that owing to the conservative tendencies of the Church, clergymen are often not brave enough in treating subjects which ought not to be handled in a gingerly fashion. The positive efficiency of the doctrine of the forgiveness of sins, of confession and absolution, should be held up and enforced. The Rev. Thomas Cook believed that the province of the Church is to prepare men not only to die, but to live. The young should be impressed with this idea. "Preach the Word." This will best lead to confession of sin to Him who died for our sins. Clergymen are only laborers; they cannot give the increase. The Rev. T. F. Cornell thought that the clergy are rather preaching about Christ than preaching Christ. As St. Peter preached and men answered in a great cry for mercy, so all the clergy should preach the living Christ. Here the Rev. Dr. L. W. Bancroft arose, and with great impressiveness related instances in his ministerial experience which prove the value of confession and absolution. In one case great peace followed the acknowledgment of dishonesty, accompanied with repentance of the sin and restitution. In another the moral authority exerted by assurance of forgiveness from God was illustrated by the immediate submission of one to whom absolution was given in solemn and positive terms. These cases of a happy conversion resulting from a faithful pastoral dealing with hearts troubled by sin were heard by all present with profound interest.

The bishop closed the discussion by some affectionate and earnest suggestions in respect to what the ministry of the present day needs.

Fifty clergymen responded to the bishop's invitation to this conference, forty-five by their presence, being a large majority of the active clergy of the diocese in charge of parishes. The occasion was felt by all to be one of rare importance, and the desire was general to have another similar gathering at Whitsuntide, in the hope that the bishop would favor the clergy with further suggestions toward the completion of the fruitful subject which has proved of such practical value. In accordance with this unanimous desire a conference may be expected at Whitsuntide.

An Expected Accession to the Ministry.—On Sunday morning, March 23d, the Rev. Bishop Falkner, in pastoral charge of a Congregational church on the corner of Rochester avenue and Herkimer street, known as the church of the Mediator, resigned his charge in a formal letter, which he read to his people, and in which he announced his purpose to enter the ministry of the Church. He has been in charge of the congregation which he has just resigned since 1833, and during that time has endeared himself to a very wide circle of friends. He has been eminently successful in his work, having now a large congregation and a Sunday-school numbering, in average attendance, 400 children. His purposed entrance into the ministry of the Church is due to a strong love for the Church's ritual, and a very decided and sincere conviction that under the Church's polity, discipline, and order he can labor with better and larger results than in the denomination with which he is at present connected. His resignation is to take effect September 1st. Mr. Falkner was graduated from the Union Theological Seminary in New York in 1833, at which time he was associate superintendent of the Sunday-school of Plymouth Church.

ALBANY.

TROY—St. John's Church.—An interesting course of sermons is being delivered in this church upon "The Spiritual Life," the Rev. Dr. S. H. Tyng, Jr., the Rev. Mr. Courtney, Bishop Williams, the Rev. Dr. H. C. Potter, the Rev. Dr. Snively, and Bishop Doane preaching in turn. Very large congregations attend these services, the whole city seeming interested, and the ministers and people of every Christian name have swelled the throng. The great congregation, led by the excellent choir, have sung old-fashioned tunes throughout—tunes that everybody knew,

and by which everybody has been uplifted and refreshed.

A Roosevelt organ is to be put in place in the church at Easter-tide—a twin instrument of the one just completed for the American Church in Rome. Cox, of London, has an order for tiling the chancel; and the sanctuary, beautiful heretofore, is to be decorated after the most exquisite designs.

NEW JERSEY.

EATONTOWN—A Mystery Solved.—The uncertainty which has attended the disappearance, last winter, of Lewis K. Hepburn—son of the Rev. George G. Hepburn, residing at this place—has at last been ended by the discovery of his dead body. On the 15th of January young Hepburn went out to skate upon the Shrewsbury river, and did not return home. It was thought by his family that he must have been drowned; but no certain intelligence of his fate was received until Monday, March 24th, when his body was found floating upon the water a short distance south of Seabright, and identified by his mother. Young Hepburn was seventeen years old, and had made many friends among the people of Eatontown and its vicinity. His family have the sincere sympathy in their affliction of all who know of the sad event of his death.

BURLINGTON—St. Mary's Church.—The 176th anniversary of the foundation of this parish was celebrated on the Feast of the Annunciation. The chimes played the *Magnificat*, to call to the service, at 10:30 A. M., when the rector, the Rev. Dr. Hills, delivered a special sermon on "The Triumph of the Seed of the Woman," from Gen. iii. 15, and administered the Holy Communion. From 3 to 5 P. M., in the parish rooms, there was a reunion of the sewing-school of 196 children, with their teachers, and 265 garments, which they had made since last October, were displayed for public inspection. A report was read, and an address followed from the bishop of the diocese.

At 7:30 P. M. the annual meeting of the parish guild was held. This organization numbers 120 active workers, both men and women, grouped into twelve committees. Each committee elects its own officers, makes its own plans, and does its own work in its own way, subject only to the limitations of the whole guild, to which it makes a monthly report, and, at the annual meeting, a summary of work done through the entire year.

The rector, as *ex officio* master of the guild, presided at the meeting, with Bishop Scarborough on his right and the Rev. Dr. Weld, of Riverton, on his left. The office of devotions for the opening of the guild was said, the roll called, and the annual reports read, showing a magnitude of work accomplished which, when summed up, surprised every one present. Bishop Scarborough then addressed the guild, in a very happy way, on the various branches of Church work in which they had been engaged.

CENTRAL PENNSYLVANIA.

SOUTH BETHLEHEM—Church of the Nativity.—The bishop of the diocese made his annual visitation of this church (the Rev. Cortlandt Whitehead, rector) on Sunday, March 23d. At 9 A. M., Morning Prayer was chorally rendered by the large Sunday-school of the parish, which completely filled the church; and the children were questioned in the Church Catechism by the rector, and catechised upon the Church year and Church institutions by the superintendent, Mr. W. H. Sayre. To all questions loud and intelligent answers were given. The bishop then addressed the children, expressing his satisfaction at their proficiency.

At 10:30 the bishop preached and celebrated Holy Communion, and confirmed twenty-eight candidates and addressed them.

BETHLEHEM—Trinity Church.—In the evening of Sunday, March 23d, the bishop visited this church and preached, afterward confirming eight persons presented by the rector, the Rev. H. C. Mayer.

Visitations by the Bishop.—On Monday, March 24th, the bishop visited Bishopthorpe School for Girls, and, after prayers, addressed the pupils. He then visited St. Luke's Hospital, the guild-room of the young men of the church

of the Nativity, and the elegant library of the Lehigh University. In the afternoon he returned to Reading.

MARYLAND.

BALTIMORE—Memorial Church of the Holy Comforter.—On the evening of the Fourth Sunday in Lent, March 23d, the assistant-bishop of the diocese confirmed twenty-nine persons in this church, presented by the rector. The Rev. Dr. Leeds, of Grace church, of which the church of the Holy Comforter was formerly a mission, was present, with other visiting clergymen.

The present edifice, which is situated on the corner of Pratt and Chester streets, in East Baltimore, and not far from Patterson Park, was erected in 1876, and is built of the beautiful white stone known as Maryland marble. The nave is capable of accommodating 600 people, and is well lighted, both by the side windows and by those in the clerestory. The steep, open roof is ceiled with white pine, oiled. The chancel, which is spacious and very handsome, is finished in polychrome, and on each side of it is a large bay, one of which at present accommodates the organ and choir, while the other serves as a vestibule by which the vestry and school-rooms in the basement are reached.

The rector of the church (the Rev. Frederick S. Hipkins) has been in charge only since the beginning of the present year. Upon his arrival he found a small congregation, and a discouraging condition of things in general; but now, brief as has been the interval, a great change has occurred. The number of worshippers is increasing from week to week, so that the church is well filled; and the interest is growing daily, promoted, doubtless, by assiduous pastoral visiting. The seats are absolutely free; and, before long, the sole source of income for all expenses will be the pledge-envelope system, through the weekly offertory, which has been already adopted with excellent effect. Happily there is neither debt nor ground-rent to hamper the work.

The First Sunday in Lent saw the largest number of communicants that has yet knelt at the altar of this church. They numbered 100, to which number there will, it is expected, be an addition of thirty at the next celebration of the Holy Eucharist.

It naturally follows, from all that has been said, that the flock, walking in the steps of their pastor, have "a mind to work," and to do what in them lies to extend to others the privileges which they themselves have learned to prize so highly. One outcome of this spirit is the organization of a guild, which is now in process of formation, and which is intended to embrace Church work of various kinds, and especially of a missionary character. It is beyond a doubt that the incumbent, while he will seriously bear in mind the apostolic injunction, "Be not high-minded, but fear," has abundant reason to thank God and take courage.

Church of St. Mary the Virgin.—On the Fourth Sunday in Lent, in this mission church, the assistant-bishop advanced to the priesthood the Rev. Albert A. Roberts, a colored deacon, who has within the last few weeks been placed in charge of St. Matthew's Mission in East Baltimore. The candidate was presented by the Rev. C. B. Perry, priest in charge of St. Mary's. It is too soon as yet to speak with much certainty about the future of St. Matthew's church. There are not wanting, however, marks of encouragement and indications of success. As for St. Mary's church, the need of enlargement is becoming more and more apparent from week to week, and great hopes are entertained that the effort now being made by Mr. Perry to secure means for the accomplishment of that object will be successful. His self-denying work among the colored people of Baltimore both needs and merits a response from all who have at heart the welfare of that race.

NORTH CAROLINA.

BISHOP'S VISITATIONS.—On the 19th of March the bishop of the diocese began his spring visitations. On the evening of that day he preached in St. Paul's church, Clinton, and confirmed three persons. On the 21st he preached at Faison's Depot and confirmed one person. On Saturday, the 22d, in St. Stephen's church, Goldsboro, he baptized an adult. On Sunday, the 23d, in the same church, he preached twice,

celebrated the Holy Communion, confirmed seven persons, and addressed them. The bishop seems to be in excellent health, and preaches with his usual vigor.

ASSISTANT-BISHOP'S VISITATIONS.—On Thursday, March 14th, the assistant-bishop began his spring visitation at La Grange, a mission station in charge of the Rev. James C. Atkinson, deacon, who also officiates in St. Mary's church, Kinston, the church of the Holy Innocents, Lenoir county, and St. Barnabas's church, Snow Hill. At La Grange the assistant-bishop preached and celebrated the Holy Communion. At Kinston, on Sunday, March 16th, he preached twice in St. Mary's church, celebrated the Holy Communion, and confirmed three persons. In the church of the Holy Innocents, Lenoir county, he preached and celebrated the Holy Communion, on Tuesday, March 18th. On Friday, March 21st, he preached in St. Paul's church, Beaufort. On Sunday, March 23d, he preached twice in Christ church, New Berne, celebrated the Holy Communion, and confirmed five persons.

GEORGIA.

MACON—Bishop's Visitations.—The bishop of the diocese made his annual visitation of Macon on Sunday, March 23d, thus concluding a long and laborious trip in Southern and South-western Georgia. The Church in Macon is represented by two organized parishes—those of Christ church and St. Paul's church—with three chapels or missions, two of which are under the control of the former parish, and one under that of the latter. By the zeal and energy of the Rev. O. A. Glazebrook, rector of Christ church, recently of Baltimore, this parish and its missions have received new life since his incumbency began.

In what is called East Macon—chiefly a quarter of factory operators and laborers—a mission has been begun within a year, which furnished, on the bishop's recent visitation, twenty-two candidates for confirmation. In St. Barnabas's chapel, also a mission of Christ church, and among a similar class of people embraced by the former mission, seventeen persons were confirmed. Both of these missions have recently been put under the care of the Rev. T. A. Griffiths, formerly a Methodist minister, and are accomplishing much good among a class of people too seldom reached by the Church.

Other fruits of faithful work were exhibited at Christ church, where, after a forcible sermon by the bishop, forty-eight persons were confirmed.

At night confirmation was held in St. Paul's church (the Rev. R. F. Jackson, Jr., rector), and eleven persons received the rite. The total number of persons confirmed on this visitation, therefore, was ninety-three—a number, no doubt, unprecedented at this place.

Connected with St. Paul's church, and under the charge of the rector, is a Sunday-school for the colored people, which has lately been begun. The attendance of children and younger grown people is all that can be desired; and now, after two months, the evening service is well rendered.

The Appleton Home.—The local paper of this city reports the condition of this institution to be very prosperous. The home was founded by Mr. W. H. Appleton, of New York, at a cost of \$12,500, and endowed by him with an additional sum of \$10,000. It is under the charge of Sister Margaret as directress, and now provides for and educates twenty-seven orphaned girls, varying in age from four to seventeen years.

FLORIDA.

KEY WEST—St. Paul's Church.—The Bishop of Minnesota, on his recent trip to Havana, Cuba, visited this church on Sunday, March 9th. At the request of the bishop of the diocese he advanced to the priesthood the Rev. J. B. Baez. Mr. Baez is a missionary to the Cubans. In the evening the bishop confirmed five persons, preaching both morning and evening.

On Thursday, March 20th, the bishop returned from Havana, and in the evening preached to the congregation of St. Peter's church (colored). The next day he confirmed two persons, and in the evening gave a very interesting account of the work of the Church among the Indians of

the North-west. All the services were largely attended and thoroughly appreciated by those present.

SAN MATEO—*Consecration of a Church.*—On Sunday last the steamer "G. R. Kelsey" took a goodly number of our hotel guests and citizens up the river to witness the consecration of the new church at San Mateo. Amid beautiful residences dotting the scene the house of God stands completed, the evidence of the faith, devotion, and churchly taste of its generous founders. The congregation filled every available spot in and around the church. The appointed service for the day was read, and the Rev. Dr. Weller, of St. John's, Jacksonville, delivered an excellent extemporaneous sermon from St. Luke vii. 5: "He loveth our nation and hath built us a synagogue." An offertory, amounting to nearly \$40, was placed on the Lord's table, and the Holy Communion was administered to a large number.

This gem of a church was filled again at 4 o'clock, and the Rev. Dr. Roche delivered an earnest sermon on confirmation. Four candidates were confirmed (one being baptized just before the rite), two males and two females. The first upon whom the bishop laid his hands is a very prominent and influential man in the community, and judging from the early fruits of the Rev. Mr. Williams's labors at San Mateo, this point in his missionary work will become, in the near future, a stronghold of the Church and a perpetual blessing to the thrifty, independent, and progressive people of San Mateo.—*Palatka Herald.*

MISSISSIPPI.

LEXINGTON—*Consecration of a Church.*—St. Mary's church, at this place, was consecrated by the bishop of the diocese to the worship of Almighty God on Saturday, March 15th. The bishop was assisted in the services by the rector (the Rev. B. Halstead) and the Rev. J. B. Linn. The request to consecrate was read by the senior warden, and the sentence of consecration by the rector. The sermon was delivered by the bishop.

The building is of wood, and situated on a very desirable lot. It is of the Gothic style, with the interior arrangements complete in every respect. The windows are of fine stained glass. The chancel furniture is of black walnut. The altar, of very beautiful design and finish, is a memorial of the deceased wife of the rector. On the super-altar is a cross, placed there in memory of the only son of the rector.

The parish was organized about seven years since by Mr. Halstead, who for many years had been rector of Calvary church, Holmes county, about nine miles distant. The work of organizing the parish and building the church is largely due to his energy. The entire cost of the church was met by the people of the neighborhood, with the exception of a few hundred dollars, which came from friends at the North.

On Sunday morning, March 16th, after a sermon by the Rev. Mr. Linn, the bishop confirmed six persons. The bishop, though just out of a sick-bed, and in his eighty-second year, seemed remarkably well and vigorous. On Monday he drove thirty-five miles in a cold north-easterly storm, with but very little fatigue. On Thursday he again rode in a stage twenty-five miles to fulfil an appointment.

OHIO.

CLEVELAND—*Trinity Church.*—The Rev. Dr. Bolles is lecturing in this church, on Monday afternoons, on "The Theology of Shakespeare."

SOUTHERN OHIO.

ZANESVILLE—*St. James's Church.*—The bishop of the diocese visited this church (the Rev. J. F. Ohl, rector) on the Fourth Sunday in Lent. The bishop preached twice, greatly to the satisfaction of the crowded congregations, and at the evening service confirmed twelve persons. Less than a year ago forty-three candidates were confirmed in this church, making fifty-five within a year.

SPRINGFIELD.

STANDING COMMITTEE.—Mr. Frank Albion Sanborn has been recommended by the Stand-

ing Committee of this diocese and accepted by the bishop as a candidate for Holy Orders.

MISSOURI.

BISHOP'S APPOINTMENTS.

APRIL.

- 6, Sunday, A. M., Christ church, St. Louis; P. M., Good Samaritan; night, Grace.
- 10, Thursday, Christ church, United Celebration of the Holy Communion.
- 13, Easter-day, A. M., Holy Communion; night, Good Shepherd.
- 15, Tuesday, A. M., St. George's, Annual Meeting of Orphans' Home.
- 16, Wednesday, Carrollton.
- 17, Thursday, Miami.
- 18, Friday, Brunswick.
- 20, Sunday, A. M., St. George's; night, Mt. Calvary.
- 22, Tuesday, Clarksville.
- 23, Wednesday, Prairieville.
- 24, Thursday, Louisiana.
- 25, Friday, Palmyra.
- 27, Sunday, Hannibal.
- 28, Monday, Monroe.
- 29, Tuesday, Shelby.
- 30, Wednesday, Macon.

MAY.

- 1, Thursday, Bevier.
- 2, Friday, Brookfield.
- 4, Sunday, Chillicothe.
- 5, Monday, Utica.
- 6, Tuesday, Hamilton.
- 7, Wednesday, Cameron.
- 8, Thursday, Savannah.
- 9, Friday, Maryville.
- 10, Saturday, Amazonia.
- 11, Sunday, St. Joseph.
- 12, Monday, Plattsburg.
- 13, Tuesday, Platte City.
- 14, Wednesday, Weston.
- 15, Thursday, Liberty.
- 18, Sunday, A. M., Kansas City, Grace; P. M., St. Luke's.
- 19, Monday, Lee's Summit.
- 20, Tuesday, Pleasant Hill.
- 21, Wednesday, Warrensburg.
- 23, Friday, Waverly.
- 25, Sunday, Marshall.
- 26, Monday, Glasgow.
- 27, Tuesday, Fayette.

JUNE.

- 1, Sunday, A. M., Kirkwood.
- 8, Sunday, A. M., La Clede.
- 12, Thursday, Good Shepherd School.
- 15, Sunday, A. M., Monticello; night, Canton.
- 16, Monday, Cahoka.
- 17, Tuesday, Luray.
- 18, Wednesday, Memphis.
- 19, Thursday, Glenwood.
- 20, Friday, Kirksville.
- 25, Wednesday, Nashotah Trustees' Meeting.

An offertory will be made at every service for diocesan missions, or some other canonical object; of which offertory the clergy are requested to give notice.

ST. LOUIS—*St. Luke's Hospital.*—It seems to be pretty well understood that St. Luke's Hospital is very shortly to be presented with some eligible lots on which its permanent building shall be erected. The donation will reflect honor upon one whose name will ever be held by the city and our Church in grateful remembrance for his wise munificence. The hospital has taken out new articles of incorporation to comply more exactly with the requisitions of the law of the State. We hear of several gifts of \$1,000 each, which are awaiting the time when the managers shall see their way clear to build.

At the regular monthly meeting of the trustees of the hospital an election of officers, of the board was held, in conformity with the requirements of the new charter, with the following result: President, Edwin Harrison, Esq.; vice-president, Newton Crane, Esq.; treasurer, C. S. Freeborn, Esq.; secretary, General Simpson. The certificate of incorporation was presented by Major Pope, who had prepared the charter; and encouraging reports were received of the prospective material prosperity of the association.—*Church News.*

The Proposed Union of Parishes.—The project to merge the adjacent parishes into Christ and Trinity churches will probably not succeed, on account of difficulties which have appeared.

Organization of a Sunday-school Association.—A short time since a committee was appointed by a meeting held in this city, under the presidency of the bishop, to take steps in the organization of the Sunday-schools of the Church in the city as an association. Another meeting was held recently, largely attended by officers of the Sunday-school, and the committee, consisting of Messrs. Newton Crane, Wallace Delafield, and T. J. McMaster, made a report. The report was adopted. The organization was then effected, and officers were chosen as follows: President, Mr. Newton Crane; treasurer,

Mr. J. J. Wilkins; secretary, Mr. Roger Hayne. A committee was appointed to coöperate with the officers in preparing rules for the association and it was determined to hold meetings once a month, at places to be determined by the association. The first regular meeting was held at the bishop's residence, a large number of the clergy and Sunday-school officers of the city being present. The association appointed the second Tuesday evening of each month as the time of meeting, and the committee on rules reported progress. Mr. Andrew Leslie then read a paper on "A Uniform Course of Study in Church Schools," and after a general discussion of the topic by persons present, the meeting adjourned.

IOWA.

OTTUMWA—*Consecration of St. Mary's Church.*—On the Second Sunday in Lent the bishop of the diocese consecrated the handsome and commodious brick church of St. Mary at this place, the vestry having previously deeded the property to the trustees of funds and donations for the Diocese of Iowa, to hold in trust for the uses of the Church in this community—a pre-requisite to consecration in Iowa. This solemn ceremony set apart from all worldly, common, and unbalanced uses an edifice erected twelve years ago, but only now freed from indebtedness. There were present the rector, the Rev. Arthur C. Stillson, and a former rector, the Rev. J. E. Ryan, of Red Oak. The church was beautifully decorated with flowers, the music was especially good, and a crowded congregation was in attendance to attest the interest in this long-looked-for event—the successful issue of many prayers and hopes and self-denials.

In the evening the bishop confirmed sixteen adults, making, with those who received this rite at the winter visitation, twenty-four for the year. This second confirmation is largely a result of the late pre-Lenten mission, conducted by the rector with singular prudence and success.

RED OAK—*St. Paul's Church.*—On Monday, March 17th, the bishop of the diocese visited this church, preached, confirmed five persons presented by the rector (the Rev. J. E. Ryan), and addressed the candidates. As the parish church was not ready for occupancy, the service was held in the Congregational church, the use of which was kindly given by the society for that purpose. This is the first time that confirmation has been administered at Red Oak, and many of those who witnessed its administration had never seen it before.

St. Paul's parish is remarkable for its rapid growth and great success. It was organized but a few months since, and now has a larger list of communicants than many of the older parishes of the diocese. About the time of its organization a contract was given to Mr. George West for the erection of a neat Gothic church, and the building is now so nearly completed that the rector and congregation expect to occupy it for worship on Easter-day. The large and beautiful chancel window was given by Mrs. Lucy Ogden, one of the members of the parish. It is from the manufactory of Messrs. McCully & Miles, of Chicago, and is pronounced by all who have seen it to be an excellent work. The church, when completed, will be one of the most beautiful edifices in the diocese.

MARSHALLTOWN—*Bishop's Visitation.*—The bishop recently visited St. Matthew's parish in this place, confirmed six, and met the vestry after service to devise ways and means for the relief of the church from its pecuniary embarrassment. The beautiful stone church of this parish, costing upward of \$12,000, has been forfeited by foreclosure of mortgage, and the time of its redemption had nearly expired. The bishop having assumed \$2,000 of the debt, the vestry pledged themselves to raise an equal amount in cash, which is all that could be expected under the circumstances; and thus, unless some untoward event occurs, this beautiful church will be saved. Who will help the bishop redeem his pledge, which he made in faith of aid from outside?

MICHIGAN.

STANDING COMMITTEE.—At a meeting of the Standing Committee of the Diocese of Michigan, held this day, letters dimissory were received of

the Rev. S. J. French, M.A., Presbyter, from Indiana, and the Rev. John S. Seibold, Presbyter, from Western New York, and granted to the Rev. L. W. Applegate, Presbyter, to Minnesota. The Rev. Myron A. Johnson, D.D., was appointed to preach the convention sermon. Frederick Woolfenden was withdrawn, at his desire, from the list of candidates for Orders. St. Mark's church, Detroit, gave notice of its dissolution.

Certain papers concerning the election of a bishop for Louisiana were not acted on, not being properly certified in writing, and corrections not having been yet received.

Notice was received from the Bishops of Central Pennsylvania, New Jersey, and Albany, respectively, of the deposition, for renunciation of the ministry, of the Revs. J. A. D. Hughes, James Lavelle, Wm. Crawford Wilson, Thomas B. Newby, and Robert E. Terry.

JAMES N. CAMPBELL, Secretary.

WISCONSIN.

RACINE—Dr. De Koven's Funeral.—The funeral of the late Rev. Dr. James De Koven, warden of Racine College, which took place, as stated in THE CHURCHMAN of last week, on the morning of Saturday, March 22d, was accompanied by every mark of esteem and affection on the part of the Church, the officers and students of the college, and the people of Racine. The bells of the town were tolled, the stores were closed, and the flags of the vessels upon the lake were at half-mast. In accordance with Dr. De Koven's expressed wish, three celebrations of the Holy Communion were held in the chapel of the college, on that day, at 7, 8, and 9 A. M. respectively, at each of which many persons received the holy sacrament. At the third service the bishop of the diocese was the celebrant, assisted by the Rev. Dr. Ashley, and it was attended by all the bishops and other clergymen present, and relatives of the deceased warden. The chapel was draped in mourning and profusely decorated with flowers. The body of the dead priest, robed in his vestments, and enclosed in a black casket, was placed on a bier before the altar. At the conclusion of the service, and for two hours after it, the body lay in state, and was viewed by large numbers of people.

At eleven o'clock the funeral procession moved from Taylor Hall, where it had been formed, in the following order:

Grammar School.
College Students.
Cross-bearer.
Surpliced Choir.
Surpliced Clergy.

The bishops, according to seniority of consecration, viz., the Bishops of Fond du Lac, Quincy, Illinois, Western Michigan, Wisconsin, Missouri, Nebraska, and Indiana.

Very many of the clergy and prominent laity were present.

During the movement of the procession, the hymn, "O Paradise," was sung as the processional. In the chapel the opening sentences were said by the Bishop of Nebraska, and the lesson was read by the Bishop of Indiana.

At the conclusion of the service in the chapel, the procession moved to the grave with the singing of a hymn, the coffin being borne by six of Dr. De Koven's classmates in the General Seminary, viz., the Bishop of Fond du Lac, the Rev. Dr. Clinton Locke, the Rev. Dr. J. S. B. Hodges, the Rev. Lucien C. Lauce, the Rev. Dr. Stevens Parker, and the Rev. Dr. Thomas Richey. The grave was opened at the side of the chapel, near the window by which Dr. De Koven's stall was placed. As the procession approached the grave the 23d Psalm was chanted. The service was then said by the Bishops of Illinois and Wisconsin, the latter saying the committal sentences and the concluding collects, the Rev. Prof. Converse casting the earth upon the coffin. The sentence "I heard a voice from heaven," etc., was sung, with music composed by the Rev. Prof. Elmendorf.

After the burial, the procession, with the exception of the bearers, returned to the chapel, with the singing of the hymn, "Jesus lives; no longer now," etc. While the grave was being filled the bearers sang a number of hymns, led by the Rev. Dr. Parker, after which those present slowly dispersed.

Tributes of Respect to Dr. De Koven.—Soon after the death of Dr. De Koven the faculty and students of Racine College, and some of the alumni, met and adopted resolutions expressing their affection for him and their sorrow because of his death. The council of Racine also met in special session, and, after an address by the mayor, adopted resolutions of regret and resolved to attend the funeral in a body. The mayor also issued the following proclamation:

A great sorrow has come to this community in the death of the warden of Racine College. For nearly twenty years the Rev. James De Koven, D.D., has devoted his life and pecuniary means to building up Racine College in this community; and the only return we can now make is to gather with his afflicted college household at his grave and assist in the last sad rites of sepulture.

I therefore recommend to the business men of Racine that they close their several places of trade and labor to-morrow (Saturday) from 10 A. M. until 1 in the afternoon, during which interval the funeral services will be held on the college grounds. A service will be held at 11 o'clock in the college chapel, and the concluding services in the open air at the grave. The mortal remains of our beloved and noble dead will rest with those of the venerable founder of the institution, the Rev. Roswell Park, in the college grounds.

J. G. MEACHEM, Mayor.

Attest—A. C. ARVESON, City Clerk.

Racine, Wis., March 21st, 1879.

The most gratifying testimonial to Dr. De Koven's worth consisted in a meeting of the board of trustees of the college, held after the funeral, at which addresses were made by a number of bishops and other trustees, and a commission was appointed to secure an endowment for the college—the institution which will be one of the most enduring monuments of Dr. De Koven's great abilities. The commission is composed of the Bishops of Wisconsin, Illinois, and Fond du Lac; the Rev. Drs. Locke and Ashley; and Messrs. C. R. Larrabee and H. G. Winslow.

Dr. De Koven's Will.—By his last will, dated September 30th, 1870, Dr. De Koven bequeathed to the trustees of Racine College \$38,645.50, in cash securities, together with his library. To his relatives, he bequeathed certain legacies, making Mrs. Margaret M. Casey residuary legatee. The will says: "I leave to all of my dear relations, whom I dearly love, my blessing, and the assurance of my unceasing gratitude for all the love and kindness they have shown me. To all my old boys and students, and to all my beloved professors and teachers, I leave the assurance of my love and prayers, and ask of them the same." Mr. John De Koven, Dr. De Koven's brother, is the executor.

Bishop McClaren's Estimate of Dr. De Koven.—In an interview with the representative of a daily journal, the Bishop of Illinois spoke of Dr. De Koven as follows:

James De Koven, I may seriously say, was, I think, the best good man I ever knew. I have known a great many different sorts of men, a great many differently constituted good men, and also a great many bad men, but I think, upon a review of all the men I have ever known, that James De Koven was the best good man I ever knew in my life. I think that he had an earlier and fuller conception of the priestly life than any one I ever met. The spirituality of his presence affected all who came within the influence of it. He was sanctified, but never ascetic; on the contrary, always urbane and cheerful. He had arrived at this beautiful condition of life through living by rule. For years his life was conducted on rule, and a very great deal of his time each day was consecrated to his private devotions. Thus he was always the spiritual yet cheerful Christian, composed and self-contained. He was not one of those who are religious by impulse, and who often grow cold at intervals. He never allowed himself to grow cool in religious ardor or religious life. Spirituality was the atmosphere in which he lived, and it actually was through it alone that he perpetuated his purity and loveliness of character; it was to his religious life the very breath necessary to sustain it.

MILWAUKEE—Sermon by the Bishop in Memory of Dr. De Koven.—On Sunday, March 23d, the day after the funeral of the Rev. Dr. De Koven, at the morning service in All Saints' cathedral, Bishop Welles delivered a sermon in

memory of the deceased warden of Racine College, of which the following was a portion:

Yesterday morning, the newly fallen snow whitening the college grounds, by the side of St. John's collegiate church in Racine, we committed to the earth, in the hope of a joyful resurrection, the body of one whose life and labors will form, through all succeeding ages, one of the most glorious pages in the history of the Church in Wisconsin. To-day, by the appointment of the cathedral chapter, he was to have ministered in the regular course of cathedral services and to have preached from this pulpit. But God's ways are not our ways, and in His hands are all our times, and to-day not only the Church in Wisconsin, but the whole Church, sorrows, not without hope, but with deepest feeling, for one who rests in Paradise. In the death of Dr. De Koven the interests of religion and education have lost a friend and upholder of priceless value. Combined in one person were graces and gifts which in their rare union formed as marked an example of perfection in human character as most of us have ever known. A scholar of large and valuable acquirements, he had that faculty of impartation which makes the successful teacher. Learned in all that regards the history of the Church, he used that information with the wisdom of one who fully understood and appreciated the present position and needs of the kingdom of Christ. Sainly in character in the highest and truest meaning of that phrase, living a life whose every hour realized "the beauty of holiness," there was never a joy or sorrow pertaining even to the lowliest and youngest of those among whom he lived that did not appeal to his warm and loving sympathy.

Burdened with manifold cares and anxieties, engaged in controversies which made his name a household word not only in our own land, but in England, and brought his writings to the notice of the wisest and most learned men of this age; the needs of the remotest mission field in this diocese were to him always a matter of real interest. All his gifts of learning, his rare qualities of social excellence, his powers of conversation, his wonderful wisdom in affairs, his quickness of apprehension in all matters pertaining to business, every talent and endowment he held subservient to the service of God in the communion of His Church and through the ministrations of a life eminently priestly in its character. By personal acquaintance or by correspondence his influence, to an extent second only to that of the sainted Keble, was felt, always for good, always in the interest of purity and truth, of spiritual life and unselfish devotion.

Those who in past years have been his boys at Racine are in the Church and in the State among the most faithful of the clergy, and the most godly of the laymen. To take note of his life in the school and college hall at Racine, to join in the services of the collegiate church, is to realize the presence and prevalence of an atmosphere of piety and learning, of Christian refinement, of sweetness and purity. What a heritage to sorrowing hearts, to the Church he loved, is such a life. What a peaceful joy, what a cause of thankfulness that such a life was given to Wisconsin, that such an example is our own precious legacy.

I dare not try to say what he has been to me; what I have lost in losing the expression of his love and sympathy and wisdom, from the day he welcomed me as his bishop to that dear home at Racine, until the moment last Monday when, saying good-by, he bade me remember that no cloud was unchangeably dark to one who was doing God's work in His faith and love. There has never been a single second in which I have had cause to doubt his love, or a single instance in which he has failed to respond with cheerfulness to aught which in the Church's name I have asked from him or of him. It is very hard to realize that he will never stand in this pulpit again; that we on earth shall behold his face no more; never again in the courts of the earthly sanctuary listen to his words. From the active surroundings and engagements of a life of faithful, loving work he was translated to the paradise of God. The school which he had built, to the interests of which he had given the vigor and strength of his life, receives as a token of his undying love a legacy which frees it from indebtedness and gives it the beginning of a per-

manent endowment. Moved by his generous remembrance of the college, the trustees, before separating, agreed upon plans looking to an effort for securing a large sum of money, to be known as the De Koven Memorial Endowment.

Faithful unto death, we rest assured that he has won the crown of glory. No death since that of Keble's has caused such profound, universal sorrow. No burial of Christian priest could have been more fitting and beautiful. Three separate congregations, including the households of the college, the students and pupils, the family, the bishop and clergy present, the old boys and friends who came by early trains, commemorated in the services of the Holy Communion the communion of saints. At 11 o'clock the burial service was read. Eight bishops stood by his open grave. A large array of surpliced priests gathered around him. Old Racine boys, parents, patrons, and friends of the school from far and near, representatives of cities of rank of Wisconsin and Illinois, such a concourse is seldom brought together—for that great throng was moved as by one common impulse, and moved as members of one family at the grave of the deceased earthly friend. God grant us all that rest in paradise which is his to-day, and may we, with all these who are departed in the true faith of God's holy name, be of that number who in that day, rising from our graves, shall hear His words of loving welcome.

And blessed now, after all the sorrows and wrongs and darkness and burdens of life, to see Him face to face, to be made sinless, to be as the light in which there is no darkness at all—be this our hope, our chiefest wish, our daily prayer.

For other Church news, ordinations, confraternations, and notices, see page 391.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty cents a Line, nonpareil (or Three Cents a Word)*, prepaid.

MARRIED.

In Charleston, S. C., at home, on the 19th ult., by the Rev. A. Toomer Porter, D.D., LAWTON RUSSELL, of Lawtonville, S. C., to CLAUDIA, eldest daughter of the late John Weston, and granddaughter of the late Jos. De Reef.

DIED.

Entered into rest, at Carlisle, Pa., on March 21st, 1879, Dr. WM. H. COOKE, aged 50 years. A valued communicant and vestryman of St. John's church, Carlisle.

Entered into rest, at Lancaster, N. H., March 20th, WILLIAM POWELL GOODRICH, twin son of the Rev. James B. and Ida Powell Goodrich, aged 19 months.

At the residence of his elder son, Mr. G. H. Doty, in Windham, Catskill Mountains, N. Y., Capt. WILLIAM DOTY, aged 88 years. He was the beloved father of the Rev. Wm. D'Orville Doty, Rector of Christ church, Rochester, W. N. Y.

On Wednesday, March 19th, 1879, Miss ALETTA R. COOPER, daughter of the late Rev. Elias Cooper, for many years rector of St. John's church, Yonkers, N. Y.

On the 28th of March, 1879, at Rome, N. Y., EDWINA WELD, daughter of Edward Beverley and Jessie Ruggles Weld Nelson, aged 6 months and 19 days.

Entered into rest, at Hyde Park, Ill., on Sunday morning, March 23d, MARY CANFIELD, wife of Henry T. Chace.

On Thursday, March 27th, 1879, at Elizabeth, N. J., EDITH DEGEN MILLER, infant daughter of the Rev. Everard P. and Sophie D. Miller, of Honesdale, Pa.

In Brooklyn, L. I., on the 13th of March, 1879, Mrs. CHARLOTTE A. SMAR, widow of the late John P. Smart, of Leesburg, Va., and daughter of the late James Oram, of this city. "Blessed are the pure in heart, for they shall see God."

At Yonkers, Westchester Co., on Thursday, March 27th, CORNELIUS M. ODELL, in the 83d year of his age. Mr. Odell was an old and esteemed resident of Yonkers, and for many years one of the vestrymen and warden of St. John's church. He was a consistent Christian man, and loved by all who knew him.

At his residence, No. 3 Gramercy Park, New York, on Sunday evening, March 23d, 1879, JAMES MONROE MINOR, M.D., late passed assistant-surgeon in the United States Navy, in the 64th year of his age. "Looking for that glorious hope and the coming of our Lord Jesus Christ."

On March 28th, 1879, in Columbia, S. C., Mrs. MARY ELIZABETH BABBITT, wife of the Rev. B. B. Babbitt, aged 47 years and 11 months.

At her home in Kinderhook, N. Y., on Friday, March 28th, 1879, of apoplexy, MARGARET REA, relict of the late John Bain, aged 81 years, 1 month, and 17 days.

At her residence in Brooklyn, N. Y., February 23d, aged 62 years, MARY, wife of the late Edmund Lockwood, and mother-in-law of the Rev. James Stoddard, of Oskaloosa, Iowa. "She hath taken the better part."

At Claremont, N. H., suddenly, on his way home from service, Sunday, March 30th, the Rev. I. G. HUBBARD, D.D.

OBITUARY.

At a meeting of the clergy in attendance at the funeral of the Rev. JAMES DE KOVEN, D.D., held in the library of Racine College on the 23d day of March, the Rev. Wm. Bliss Ashley, D.D., Chaplain of Kemper Hall, Kenosha, in the chair, the Rev. S. S. Harris, D.D., Rector of St. James's, Chicago, secretary, the following clergy were appointed a committee to draft a proper minute expressive of the feelings of the assemblage, and to publish the same: the Rev. A. D. Cole, D.D., President of Nashotah House; the Rev. C. W. Leffingwell, D.D., Rector of St. Mark's School, Knoxville; the Rev. J. P. T. Ingraham, s.r.d., Rector of St. John's, St. Louis; the Rev. J. H. Knowles, Canon of St. Peter and Paul, Chicago; and the Rev. William E. Wright, Rector of Grace church, Oakfield, and Missionary at Wau-pun. The Committee thus appointed publish the following:

The clergy of the North-west can neither adequately express their sense of loss nor describe the worth of the departed. Though he was our neighbor, he belonged not wholly to us. He belonged to the Anglican communion. His life, his work, his example were close to us. Custom develops upon us to place on record some estimate of him, and thus give token of our mourning with all in England, in America, and in the colonies of the motherland.

The Rev. James De Koven, D.D., around whose grave we gathered on Saturday, March 22d, was born in Middletown, Conn., on September 19th, 1831, and passed away on March 19th, 1879. His life of forty-seven and one half years was one half of it in Wisconsin; whither, after graduating from Columbia College in 1851 and from the General Theological Seminary three years after, he came, a deacon from the Diocese of Connecticut, in the summer of 1854. The guiding hand of his Heavenly Father opened the way for his becoming the same year Tutor of Ecclesiastical History in Nashotah House and rector-elect of the church of St. John Chrysostom, Delafield. In this church he was ordered priest by Bishop Kemper. He continued rector of this parish until September, 1859. These five years were full of labor in the parish and in Nashotah House. The Rev. Dr. Hodges, now of St. Paul's church, Baltimore, was also a tutor in Nashotah House and associate-rector of the parish.

In 1857, the Preparatory Department of Nashotah House was reorganized as St. John's Hall, whereof Dr. De Koven was warden and Dr. Hodges sub-warden. In 1859 St. John's Hall was transferred to Racine College, and Dr. De Koven became Warden of Racine College. The twentieth year of his work there was broken on the 19th of March, when in a moment he passed away.

Though his place for work was in the Diocese of Wisconsin, his influence extended over the whole North-west, or rather over the whole United States. In 1808 he was sent to the General Convention, and soon became well known to the whole Anglican communion. His death is named suddenly in the language of conversation, but it was not a death unprepared for. He always lived near to God, and every year he seemed nearer to God, the Judge of all, and to Jesus, the Mediator of the New Covenant.

His holy life gave to his learning and to all his endowments both the attraction that drew hearts to him and also the effective power of achieving great results.

Some of these results are built up in substantial form for the use of future generations. The very limited and inadequate appliances for educating youth which he found at Racine have been multiplied to the great extent which now challenges the admiration of all.

These are mere shadows to the results in the hearts and souls of men throughout the land.

His holy life gave to his eloquence an irresistible power, which will not cease to be felt in the impulse given to the Church.

His holy life made him the support of thousands who leaned upon him as upon a brother.

His holy life the clergy of the North-west commend to one another, and to all baptized into Christ, as the lesson especially connected with our great bereavement. We bow in sorrow over our great loss, and in the certainty of our hope for him, say, "Thy will be done."

A. D. COLE,

C. W. LEFFINGWELL,
J. P. T. INGRAHAM,
J. H. KNOWLES,
W. E. WRIGHT.

March 25th, 1879.

TESTIMONIAL.

The Alumni of Racine College wish to record their deep sense of the irreparable loss they have sustained in the death of the Rev. James De Koven, D.D., warden of their old school.

They mourn a wise adviser, a ready helper, a loving friend; everything that was beautiful and noble in a pastor and teacher they saw in him; they owe to him more than they can express.

Though words are inadequate to tell their sorrow, they desire to cast this feeble tribute upon the memory of a spotless life.

GEORGE VERNOR,
ARTHUR PIPER,
G. S. MEAD.

for the Alumni.

RESOLUTIONS OF THE STUDENTS OF RACINE COLLEGE.

Since, in His wisdom, God has seen fit to take from us our beloved warden, the Rev. JAMES DE KOVEN, D.D., therefore we, the students of Racine College, do resolve:

That, although realizing our inability to express the full measure of our grief, we adopt this as the only means of permanently recording the veneration which we feel for the memory of him who was to us a wise counsellor and a loving father.

That to the sisters and other relatives of the deceased we tender our heartfelt sympathy in their affliction. That we wear for thirty days a badge of mourning in memory of him we loved.

That a copy of these resolutions be presented to the

relatives of the late warden, and that they be published in THE CHURCHMAN, the Western Church, and the College Mercury.

RESOLUTIONS.

WHEREAS, It has pleased Almighty God, in His wise providence, to take out of the world the soul of His faithful servant and our beloved brother, WILLIAM HORNE BATTLE, LL.D.; therefore,

Resolved, That we, the vestry of the Chapel of the Cross, Chapel Hill, desire to place upon record our sense of the loss which has thereby been sustained, as well by this parish and diocese as by the Church at large, in whose councils he has for so many years occupied positions of trust and honor with no less advantage to the Church than credit to himself.

Of the vacuum which his absence must make in the ranks of the General Convention, where he has for several sessions filled the important post of a member of the Committee on Canons, besides others of scarcely less honor, it is not for us to speak, nor of the loss which this State and diocese have sustained in the death of one who has long been worthily acknowledged as among our first citizens and most honored Churchmen. But having been intimately associated with him in the more private relation of vestryman and member of this parish, we would add our voices to swell the common expression of respect and affection for a man who, in the course of a long life, received only commendation of his exalted worth.

God, in His goodness, has taken him to Himself, as a shock of corn fully ripe. Seldom is the natural sorrow at this earthly parting so fully comforted by all the circumstances which ought to make the death of a Christian an event full of encouragement and hope. Those who have seen his life need no other comfort.

RESOLUTIONS.

At a meeting of the wardens and vestry of St. Paul's church, in Boston, held on Sunday, March 23d, 1879, the following resolutions were offered by Judge Putnam, and adopted, viz.:

WHEREAS, He has pleased our Heavenly Father to remove from among us, by death, our late friend and associate, Mr. ROBERT M. MASON; therefore,

Resolved, That we hereby express our deep sorrow at the loss of one who for so many years has held the position of senior warden of St. Paul's church, and who has been one of the most active and influential members of our body—one whose judicious counsels and sound judgment have always been of the highest aid to us in the discharge of our official duties, and one whose gentlemanly bearing and courtesy have won the affection and esteem of all of us his associates.

Resolved, That this parish has lost one of its most sincere and devoted friends—one whose heart and hand were always open to aid it in its necessities; that this community has lost a citizen of the highest integrity and character, this church one whose Christian example was always bright and pure, and our benevolent and charitable institutions one of the most liberal contributors to their wants.

Resolved, That while deeply lamenting the sudden and unexpected decease of our friend, we yet recognize in the event the doings of an Infinite Wisdom, and bow in submission to its decree.

Resolved, That we hereby express our deep and heartfelt sympathy with the afflicted family of the deceased in this their sad bereavement.

Resolved, That these resolutions be entered upon the records of the vestry, and that copies of them be transmitted by the clerk to the family of Mr. Mason, and to THE CHURCHMAN for publication in that paper.

RESOLUTIONS.

At a special meeting of the vestry of St. John's church, Carlisle, Pa., held on March 24th, 1879, the following action was taken:

Resolved, That the rector, wardens, and vestrymen of St. John's church hereby place on record an expression of their affection and respect for their friend and associate, WM. H. COOKE, M.D., who entered into rest on the 21st inst. During the many years in which Dr. Cooke has been a communicant and vestryman he has shown his love for the church, and his readiness to give labor and prayers and pecuniary aid to further the welfare of this parish, while all has been done in a quiet, unobtrusive way, from a loving, gentle heart. We realize that a good man has gone from among us, whose presence will be greatly missed. His memory will be cherished, and his example be commended for imitation.

Resolved, That we hereby offer our sincere sympathy to the family of our deceased brother, and that we will attend his funeral this day in a body.

Resolved, That a copy of these resolutions be sent to the family of the late Dr. Cooke, and that they be published in the local papers and THE CHURCHMAN.

WM. C. LEVERETT, Rector.

E. M. BIDDLE, Secretary.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK, 1224 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders].

Remittances and applications may be addressed to the

Rev. ELISHA WHITTLESEY, Corresponding Sec'y; or the Rev. F. D. HARRIMAN, 179 Seymour street, Hartford, Conn.

SPECIAL.

The Society for the Increase of the Ministry depends, to a large extent, on voluntary contributions. We need enlarged receipts to meet obligations. Will not many rectors include this Society in their customary announcement of worthy objects for Easter offerings?

ELISHA WHITTLESEY, Corresponding Sec'y.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

"FEARFUL RESPONSIBILITY."

To the Editor of THE CHURCHMAN:

I was truly glad to see your notice of "Discussions in Church Polity" close with the above strong and emphatic words.

Many years ago the late Prof. Hodge, of Princeton, published a pamphlet on "Prelacy," in which he made many gross misstatements respecting the Episcopal Church.

In a courteous manner I pointed out the great injustice he had done us. One of our clergy directed his attention to my article in the *Banner of the Cross*, and the only satisfaction he got was this reply: "I have had several copies of the *Banner of the Cross* sent to me, but I never notice such things."

Now, after the lapse of many years, we have the publication of statements (contained in the writings of the same professor) respecting the Episcopal Church that are as untrue as those contained in the pamphlet referred to above. They are endorsed by two ministers, one of whom is a doctor of divinity!

In all probability, when they are in their graves, some Princeton professor will quote these passages against us as of signal authority.

Those of us who are familiar with Prof. Miller's perversions of the Epistles of Ignatius, and their thorough exposure by Dr. John Esten Cooke, of Kentucky, will be inclined to believe that there is a moral obliquity in the theological atmosphere of Princeton destined to exert an influence for a long time to come.

Well would it be if the Durands and the Hodges could go and sit at the feet of the late Albert Barnes whenever they are tempted to meddle with the Episcopal Church.

CHARLES BRECK.

BENEDICTION OF DWELLING-HOUSES.

To the Editor of THE CHURCHMAN:

An editorial in your last issue speaks of the benediction of a dwelling-house as "something new to the American mind." It is by no means new to the mind in this diocese, however strange it may seem elsewhere. Gentlemen who are members of my parish, and have built for themselves new homes, have very naturally required my services upon the first day of occupation, and there has been a solemn benediction ceremony.

GEORGE POMEROY ALLEN,

Rector of St. Luke's church.

East Greenwich, R. I., March 25th, 1879.

EVERLASTING PUNISHMENT AND THE PESHITO VERSION.

To the Editor of THE CHURCHMAN:

In the consideration of this great subject it is worthy of notice that in Etheridge's "Literal Translation of the Four Gospels from the Peshito, or Canon of Holy Scripture in use among the Oriental Christians from the Earliest Times," the Gospel according to St. Matthew, in the forty-sixth verse of the twenty-fifth chapter, is translated as follows: "And these shall go away into the torment which is eternal, and the just into the life which is eternal."

It is further to be observed that Dr. James Murdock, in his "Literal Translation" of the same, has the following: "And these will go into everlasting torment, and the righteous into everlasting life."

Of this "Peshito Syriac Version of the New Testament" Dr. Murdock writes: "This is not only much older than the Philoxenian or the later Syriac version, but is very generally admitted to be the oldest version that

has come down to us of the New Testament in any language. It was made before the New Testament canon was fully settled.

"Among the Aramaean Christians the tradition is universal and uniform everywhere that this version was made at the time when Christianity was first preached, and when Christian churches were first established in Syria and Mesopotamia. Since the middle of the last century all the learned men of Europe seem to be agreed that the Peshito version was probably in existence in the latter part of the second century, and certainly in the beginning of the third."

CHAS. F. HOFFMAN.

A CRITICISM OF A CHURCH ENTERTAINMENT.

To the Editor of THE CHURCHMAN:

The absence of announcements of successful church entertainments from your columns during the past few years has, doubtless, been very gratifying to the majority of your readers, and especially to the bishops who have unanimously denounced the raising of money for church objects by means of fairs, concerts, private theatricals, etc.

It is, therefore, with much regret that I read an account, in your last issue, of an entertainment given in aid of a church in this diocese, notwithstanding "Mrs. Jarley's Wax-works," *tableaux vivants*, and an address by the rector produced the "warmest enthusiasm in a densely crowded audience." I trust the rector of that church will excuse me if I suggest to him a perusal of Bishop Littlejohn's address to the first convention of the Diocese of Long Island.

It is to be hoped that he teaches his flock obedience to the powers that be, and that he will hereafter give heed to the opinions of those above him and refrain from such exhibitions, which can only bring disgrace on his church and give to it a false appearance of activity and life.

I would also take this opportunity to comment on the very improper use of the term "church guild." The former use of a church guild was for real church work, such as visiting the sick, feeding the hungry, teaching the ignorant, etc.; but now the chief use is apparently to afford amusement to the young by means of private theatricals, "Mrs. Jarley's Wax-works," Punch-and-Judy shows, etc.; and with such things the word "church" should never be connected; neither should money, derived from such sources, be received into the treasury.

R. J. CORTIS.

Brooklyn, March 21st, 1879.

THE REV. DR. GALLAUDET'S VISIT TO THE SOUTH.

To the Editor of THE CHURCHMAN:

Allow me, as the general manager of the Church Mission to Deaf-Mutes, to report a recent journey undertaken in its interests, the principal object of which was to introduce Mr. Job Turner to the clergy and laity of the Southern States, and to prepare the way for his becoming an itinerant missionary among the deaf-mutes of that portion of our country.

In our extended trip of six weeks and a half Mr. Turner and I visited ten institutions for deaf-mutes, some of them having departments for the blind. We had opportunities of consulting with Bishop Whittle in Richmond, Bishop Beckwith in Atlanta, Bishop Wilmer at Spring Hill, near Mobile, and Bishop Atkinson in Wilmington. At the institutions we had short services in the chapels, at which we made addresses in the sign-language to the pupils. At the churches the services (many of them being attended by the pupils of the institutions) were read by the rectors and others assisting them, I myself interpreting in signs for the deaf-mutes. Mr.

Turner made short addresses in the sign-language, which I interpreted orally for the hearing persons. I addressed the congregations also in relation to the education of deaf-mutes, explained and illustrated the sign-language, and gave some account of the beginning and extension of Church work among deaf-mutes, from the small Bible-class formed in the vestry-room of old St. Stephen's church, New York, when the Rev. Dr. Price was the rector, up to the organization of St. Ann's church for deaf-mutes and their friends, and the incorporation of the Church Mission to Deaf-Mutes, with its Home for the Aged and Infirm. I also commended Mr. Turner to the sympathies, prayers, and support of his brethren of the Southern States in the important mission to which he had consecrated himself. In all my addresses I gave prominence to the superior advantages of the Book of Common Prayer. After deaf-mutes have acquired a knowledge of the English language they can worship intelligently in any of our congregations, provided some kind-hearted persons will take the trouble to show them the places in the Prayer Book and the lessons in the Bible. Of course, services and sermons in the sign-language are of special interest to deaf-mutes, arousing their consciences and wills, and encouraging them to persevere in the Christian life. But such services are, for the present, only practicable in the larger cities. Deaf-mutes, in taking steps forward in the positive institutions of the Church of Christ, are greatly assisted by the offices for baptism, confirmation, and the Holy Communion. Deaf-mutes cannot join in extemporaneous worship. Their relatives and friends of the various religious bodies around us see that they will be greatly benefited by attending Divine worship in the services which are directed by the Book of Common Prayer.

During our whole journey Mr. Turner and I were treated with the greatest hospitality, for which we return our hearty thanks. We were able to meet all our appointments promptly, and had no drawbacks of any kind.

T. GALLAUDET.

9 West Eighteenth street, New York.

THE MANAGEMENT OF SUNDAY-SCHOOLS.

To the Editor of THE CHURCHMAN:

Under the above heading I read, the other day, a very interesting article in your columns by a lady signing herself "Sister Henrietta." With most of her views I heartily agree. She speaks of the importance of having our Sunday-schools graded somewhat after the manner of our public schools. I agree with her fully in this, and believe that without some definite and systematic instruction our Sunday-schools will be of but little profit to the rising generation. Upon this principle I have proceeded with my Sunday-school, as far as circumstances would admit, for several years past. Were I in a parish where nearly all, if not quite all, the children were those of Church people, I think that I could carry out my ideas in this matter better than I now do, as a very large percentage of our school is composed of children wholly unacquainted with the Church. Still, even with those children, if I can only receive them when quite young, I can take them through the systematic course which I have adopted.

My course is this, and we have found it to work admirably, and I trust with much profit to the children: We have first the infant class, which is composed of all children who are not able to read. They are taught orally in concert, principally out of the *Calvary Catechism*. By the time a child has learned this *Catechism*, the Lord's Prayer, the Creed, the Ten Commandments, etc., he has learned to read. He is then taken out of that class and placed in a class learning the first promise. From this he goes into the second, then

into the third, then into Bishop Burgess's Catechism on the Church Catechism, which, by the way, is a most complete and excellent Catechism, and then into Mrs. Weston's Catechism on the Church. The latter class also study the gospel for the day.

In addition to this, I require of all those who can to learn the collect for the day, and some portion of the Church Catechism, to recite to me in concert. I make it a rule always to catechise the children, or talk to them every Sunday upon some topic pertaining to the day, or to their lessons.

Your correspondent speaks of discipline, and of the importance of the clergyman being at "the head of his Sunday-school as much as his church." In this, too, I fully agree with her. Every clergyman of a parish ought to take an active interest in his Sunday-school, and make it a duty always to be present. Unfortunately, some clergymen are no disciplinarians, and have no faculty whatever for managing children, and when this is the case, if the clergyman has an efficient layman, he may appoint him to look after the government of the school, but he should always be present himself, and all the teachers and the pupils should look upon him as the authorized head of the school.

The matter of discipline is one of the utmost importance, and, judging from what I have seen of Sunday-schools, one very generally neglected. But without it, I believe, no true religious teaching can be given. Better keep children at home than send them to a Sunday-school where they can have "a good time," and where no order, quiet, or reverence is required.

The system pursued by us is this: After the ringing of the first bell the children begin to assemble in the church. At once they go to the library, exchange their books, and then come and sit until the ringing of the second bell. After this, should any child come late, which is very seldom the case with us, he cannot get any book unless he should stop after school for it; thus all the running to and fro, and confusion about books, is avoided. At the tap of a little bell, which we think a valuable auxiliary to order, the whole school rise to their feet to begin the devotional exercises. When this is over the roll is called, then the infant-class passes to the vestry-room, marching out quietly and in single file, after which all the other classes remain quiet until the superintendent has time to go through the school, arrange new pupils in classes, provide teachers if any are absent, etc., when at the tap of the bell all the teachers begin their work. At the expiration of the time allotted for this part of the work the bell is again tapped, when all teaching ceases. Then the infant-class returns to the church in the same order in which they went out, the Sunday-school papers are distributed, and the superintendent addresses the school. During all this time there is no exchanging seats and going out of school, and little or no whispering. After the singing of a hymn and a short prayer, the school is dismissed.

This is our *modus operandi*, and I give it to your readers for what it is worth. It works admirably with us, and it might do so with others. We have a large Sunday-school, and our children fall into this line of work as easily and naturally as possible. We have no friction or difficulty whatever in carrying it out.

JOHN W. SELLWOOD.

Oregon City, Oregon, January 13th, 1878.

A WARNING.

To the Editor of THE CHURCHMAN:

A large, heavily-built man, with broad Yorkshire accent, representing himself as a florist, and looking for work, is endeavoring to impose upon the clergy and others. He has in his possession a few letters, and one purporting to come from me, recommending him. My reverend brethren are warned

against him. He is a regular impostor, and I will thank any one to destroy one letter which has my name on it.

J. W. SPARKS.

St. Luke's Church, Brooklyn.

SAYING THE GENERAL THANKSGIVING AND OCCASIONAL PRAYERS.

To the Editor of THE CHURCHMAN:

I offer, for what they may be worth, a few words regarding the manner of saying the General Thanksgiving, and also the place of occasional prayers with reference to the General Thanksgiving. In my own church the General Thanksgiving, also the first four petitions of the Litany, are said by priest and people together. I recommended the two changes at the same time to my congregation, as soon as I observed that in some churches they were so repeated. So far as regards the first four petitions of the Litany, perhaps it is a revival of a custom once prevalent and then for a time fallen into disuse. I heard them so repeated in an English chapel in Paris nearly thirty-six years ago. Upon returning from Europe and mentioning the fact to the late Dr. Haight, he replied that he had never himself heard the Litany commenced in that manner, but had been told by an aged person that he remembered the time when such was the usage in Trinity church, New York. This is now, I believe, a much more common practice than is that of repeating the General Thanksgiving together, and perhaps may have more reasons in its favor.

Long after the adoption of the latter practice in my own church, I was at a Sunday morning service in the cathedral at Quebec, and noticed that the Thanksgiving was said in the same manner. Where else it may be so said, among churches which set the fashions, I cannot tell.

My own reason for being one early to adopt this novelty, as it and a great many other good things have been slightly called, is that in the Morning Service without the Litany and in the Evening Service attention is prone to flag and thoughts to wander, and any help is to be welcomed which brings them back, as this joining in the Thanksgiving does. The more the people have to do in the service, the heartier does the service become. The change is particularly welcome after the long silence (save for the *Amens*) of the people, and comes out with something of the fulness of the response in the special Ash-Wednesday prayer used under like circumstances, that is, after a space of comparative silence on the part of the congregation.

One of the objections made is that it destroys the uniformity in the manner of rendering the services. So it does for a time, while we are passing from an inferior to a better. If it becomes, as it very likely may, universal, then the uniformity is restored again. It is useless to expect the manner of rendering the service to be always and everywhere the same. It never was and never will be, as long as there is any life in our devotions. Life here, as well as in every other relation, necessitates change.

The same change from one way to another in the services has taken place in the manner of saying the General Confession, the Creed, and the Lord's Prayer. Formerly the officiating minister made at every few words and at fixed points, still indicated by the manner of printing, a pause for the people to repeat after him. When he spoke, they were silent. When he paused, they went over his last words. After a while, in some churches, both Creed and Lord's Prayer began to be said, as at present, by priests and people together. In time, by recommendation either of General Convention or the House of Bishops, the present usage became, first general, and finally universal. Such may be the course with the General Thanksgiving. Through a temporary loss of perfect uniformity we shall reach a uniformity in something better.

It is not unfrequently said that the printing of the *Amen* in Roman instead of italic letters is the direction of the Church as to how any prayer is to be said. I think it will rather be found, upon examination, to be the case that, as the people use the service, so do the books in course of time conform. We have an example in the prayer in the Baptismal Service, "Almighty and everlasting God, Heavenly Father." This prayer was once preceded by a rubric confining its use to the priest alone. In the earlier black letter days the *Amen* in all prayers was in the same type as the prayers. Later on, the black letter remaining, the *Amen* to the prayers was in black letters when the prayer was to be said by the people, and in Roman type when the *Amen* alone was to be said by the congregation. When Roman type came into general use, the *Amen*, if the prayer was to be said by the people only, was printed in italics. It is so printed after the prayer referred to in the Baptismal Service in the large Prayer Book of our own society in 1830. In some, at least, of Dutton's and of Pott, Young & Co.'s Prayer Books of to-day, the *Amen* after that prayer is in the same type with the prayer itself, and, as I conceive, only because that prayer has come to be generally repeated by all present.

It is further true of the General Confession that the present custom of repeating it, priest and people together, is in face of both rubric and printer. The rubric says of the General Thanksgiving, "to be said by the whole congregation after the minister," which certainly does not mean *with* him; and further, the old capital letters, once serving as a direction where the minister was to pause, still remain, whereas their signification and reason is entirely gone. Some time or other the unmeaning capitals will probably be omitted from the General Confession, Lord's Prayer, and Creed.

As to the place of the occasional prayers, with reference to the General Thanksgiving, it may be noted that the Ash-Wednesday prayers are, by rubric, directed to be said before the General Thanksgiving, while the special Thanksgiving for Thanksgiving-day is directed to be said after it.

In order to avoid lengthening this letter inordinately, I have omitted much which might be said on both one and the other of these points. If this discussion shall bring out some writer with full knowledge regarding these questions of difference, orderly service will be certainly the gainer.

T. M. PETERS.

New York, March 26th, 1879.

NEW BOOKS.

ADDRESSES AND SERMONS. Delivered during a Visit to the United States and Canada, in 1878. By Arthur Penrhyn Stanley, D.D., Dean of Westminster. [London and New York: Macmillan & Co. 1879.] 12mo, cloth, pp. 255. Price \$1.00.

This volume partakes somewhat of a memorial character, and therefore does not call for the same kind of criticism that might be expected had it been put forth for a different purpose. Dean Stanley has lately been our national guest. He was asked by friends here "to leave with them a record of the utterances which, whether in the reception of generous hospitalities or in the more solemn form of addresses from the pulpit," were drawn from him during his journey through the United States and Canada. This volume is his answer to that request. It contains, to begin with, an excellent photographic likeness of the distinguished author. The reports of his speeches at Salem, Boston, Baltimore, Irvington, and New York, and of his sermons preached in different places, together with a somewhat lengthy preface to the latter, "On the Condition of Religious Enquiry," make up a varied and appropriate record. Some of the addresses are quite felicitous. All of them are characteristic, especially that in

which he gives an account of the prospects of liberal theology in England.

THE COMMERCIAL PRODUCTS OF THE SEA; OR, Marine Contributions to Food, Industry and Art. By P. L. Simonds, Editor of "The Journal of Applied Science," Author of "Animal Products and their Uses," "A Dictionary of Trade Products," "Tropical Agriculture," etc. With Thirty-two Illustrations. [New York: D. Appleton & Co. 1879.] 12mo, cloth, pp. 484.

This is probably the most complete and thorough work on the commercial value of the sea as a producer that has ever been written. It is divided into three parts. The first enumerates and describes and gives statistics of the food-products, including, of course, all the different kinds of fishery. The figures given under this head are very interesting. The author asserts that every acre of the seas surrounding Great Britain is "more productive than the same quantity of the richest land."

The second part treats of marine contributions to industry, as, for example, sponges, fish-oils, shells, etc. The third part enumerates the different ways in which the sea furnishes contributions to art. The information contained in the work is exceedingly valuable. The author has been diligent in his search for statistics, and for whatever will add to the practical knowledge of the subject. Here and there he falls into a mistake, and occasionally we meet with an instance of careless writing. Thus, on the second page he informs us that "in Catholic countries the consumption of fish during their fasts and festivals is very large, all other food being then prohibited by their priests." We have italicised the words which Mr. Simonds evidently forgot. We are not aware that among Romanists the use of all other food than fish was prohibited on festivals. The other mistake, that of calling the most intolerant sect of Christendom Catholic, we have long since despaired of correcting. The blindness of men in regard to the use of this religious term, and of several others, seems to be almost incurable. How Protestants can give to the Church of Rome a title which, if deserved, leaves them no standing place in the world, and which is a yielding of the whole question at issue, is one of the mysteries of modern times. Can it be that men have fallen into the habit of using theological and ecclesiastical words without ever stopping to think what they mean? It would seem so.

THE ODYSSEY OF HOMER. Done into English Prose. By S. H. Butcher, M.A., Fellow and Prelector of University College, Oxford, late Fellow of Trinity College, Cambridge, and A. Lang, M.A., late Fellow of Merton College, Oxford. [London and New York: Macmillan & Co. 1879.] Cloth, pp. 416. Price \$2.50.

Those who wish to read the simple story which Homer wrote, so far as it can be given in English, and who desire to become acquainted with the subject matter of the *Odyssey* itself, will probably find no better means of doing so than the authors have given in this translation. They have turned the original Greek into the prose of our own language, and they have chosen, for the most part, only words that are plain and familiar. They took for a standard the style used in our present translation of the Bible, omitting, however, all archaisms and peculiar grammatical idioms. Their version, in short, aims to put us into as close communication as is possible with the thought unfolded by the poet.

We have always believed this to be the proper method of translating Homer. Beth Chapman and Pope, for example, gave us not the unadorned story which the poet wrote, but a new creation. The body may have been original and ancient, but the dress was modern. Each used the style which was then most popular, and, in this way, they came between the reader and Homer. But the authors of this translation have, so to

speak, sunk their own individuality. They are but mouthpieces and subordinate interpreters of Homer himself. In this way we get an unusual share of the genuine flavor which belongs to the original epic. There is a wonderful freshness of atmosphere which makes us feel that we are very near the land where all these things happened. Next to the pleasure of reading the very words in which the *Odyssey* was first clothed comes that which Messrs. Butcher and Lang have afforded us.

THE BIBLICAL MUSEUM: A Collection of Notes, Explanatory, Homiletic, and Illustrative, on the Holy Scriptures. By James Comper Gray. Old Testament. Vol. III. [New York: Anson D. F. Randolph & Co.] 16mo, cloth, pp. 384. Price \$1.25.

This volume contains notes on the Books, from Joshua to II. Sam. inclusive. We have previously expressed our appreciation of the many excellent features of this series of commentaries. It would be difficult to find any other work of the kind containing so much really helpful information in the same extent of space. The expository part is condensed into a terseness that seems almost remarkable, when compared with the prolixity of ordinary explanations. The quotations given in the margin are happily chosen. The analytical portions are generally surprisingly correct, and the references are to the point. The work is of a character which renders it, first of all, useful to ordinary readers and students of the Bible—those who wish to get as much good as is possible out of Scripture study with a comparatively small amount of personal investigation. The author has gathered help from all available sources, and has, in this way, caused us to enter into the labor of others.

TWENTIETH ANNUAL REPORT OF THE HOUSE OF MERCY, NEW YORK.

From this report we gather that the total number of inmates of this admirable institution during the year was 127, of whom 50 were provided with situations, returned to friends, or otherwise dismissed. The annual outlay is about \$12,000. Bishop Seymour announces his retirement from the chaplaincy, which he has held for twelve years past, and adds: "In years to come, when far away, wandering over the Western prairies, the institution, with its precious associations, . . . will form a part of the furniture of my mind and heart, and will live in memory while life lasts."

THIRD ANNUAL REPORT OF THE MATERNITY SOCIETY OF THE CHURCH OF THE TRANSFIGURATION, NEW YORK.

Since February 2d, 1878, this society has cared for 66 poor women at their own homes. Of the 66 children born under Maternity auspices during the last year, 12 have been brought to baptism in the church of the Transfiguration, and others at other churches and chapels. For many interesting details of this excellent society we refer our readers to the report, which can doubtless be obtained at the rectory of the above church.

LITERATURE.

MESSRS. MACMILLAN & Co. announce a second edition of Dean Stanley's addresses and sermons delivered during a visit to the United States and Canada in 1878.

"HARPS of the Angels and Seraphs' Sweet Voices" is the title of a new Easter carol. Words by the Rev. Dr. A. B. Carter, and music by Louis C. Jacoby. It is published by William A. Pond & Co., New York.

"FROM New York to Portland" is the title of an unpretentious little pamphlet, in which the Rev. J. D. McConkey, formerly of Millville, Mass., tells the story of his voyage to the Pacific coast, and his impressions of various ports, South American and North Ameri-

can, and finally of Walla Walla, the objective point of his journey.

MESSRS. POTT, YOUNG & Co. will publish, about April 15th, a "Memoir of the Life and Episcopate of George Augustus Selwyn, D.D., Bishop of New Zealand, 1841-1869; Bishop of Lichfield, 1869-1878." The work is prepared by the Rev. H. W. Tucker, M.A., author of "Under His Banner," and will appear in two octavo volumes, with two portraits, lithographs, and maps.

The *Journal of Philology*, long under the able editorship of the late Mr. Clark and Prof. Munro, will hereafter be edited by William Addis Wright, M.A., Fellow of Trinity College, Cambridge, Ingram Bywater, M.A., Fellow of Exeter College, Oxford, and Henry Jackson, M.A., of Trinity College, Cambridge. The first number under the new management may be expected immediately. Macmillan & Co. are the publishers.

"MODERN ENGLAND," a volume recently published in Harper's Half-hour Series, gives a clear outline of the political history of England from 1820 to 1874. The author is Oscar Browning, M.A., Senior Fellow of King's College, Cambridge. The work enables the reader to trace the gradual changes—more important, in many cases, than those wrought by revolutions—which have taken place in Great Britain since the reign of George III. The author has presented the subject impartially.

THE Chinese question has called forth a great many essays. We find something which will prove of permanent value in a volume recently issued as one of Harper's Half-hour Series, under the title "John; or, Our Chinese Relations," by Thomas W. Knox. The work is thoroughly instructive, and not at all controversial. It puts the reader in possession of facts concerning the Chinese, their characteristics, and our past relations with them.

MR. J. W. BOUTON announces that a valuable premium will be offered to subscribers to *L'Art* whose names are upon its list before July 1st. The premium is an etching by Mr. Adolphe Lalanne of Hans Makart's picture of the "Entry of Charles V. into Antwerp," which received the medal of honor at the Paris Exposition of 1878. Each subscriber to the ordinary edition of *L'Art* for the current year will receive an impression on Holland paper, with the letters. Each subscriber to the *édition de luxe* will receive a proof impression, before the letters.

M. L. HOLBROOK & Co., of New York, have just published "Aids to Family Government; or, From the Cradle to the School, according to Froebel," translated from the German of Bertha Meyer, by M. L. Holbrook, M.D. It is a thoughtful treatise on the care and the training of children according to the principles of the kindergarten system, and is full of excellent suggestions to mothers and teachers. The volume contains also an essay by Herbert Spencer on "The Rights of Children and the True Principles of Family Government," to which has been added a long list of brief maxims bearing on the same general subjects.

The church of the Advent and Trinity church, Boston, have been constituted perpetual members of the General Theological Library, whereby their pastors may forever use the library and reading-room and draw books gratis. As the rate for such membership has, for the present, been reduced from \$200 to \$100, as the library has doubled in value and size during the last five years, as it is the best working library established for the benefit of all clergymen, etc., to be found, it is confidently believed that hundreds of our churches will become members of the same for the good of their spiritual teachers at no distant day. The library is open daily at 12 West street, Boston, for the inspection of any interested in the foregoing statement.

THE CORRECT USE OF THE VOICE.

Clearly demonstrated in "The Voice as an Instrument," by A. A. Pattou. Cloth, 60 pages, 50 cents. Edward Schuberth & Co., No. 23 Union Square, New York.

The *Christian Intelligencer*, of New York, June 13th, 1878, in an editorial by the Rev. Wm. J. R. Taylor, D.D., on "The Voice as an Instrument," says:

The human voice ranks, with sight, touch, and hearing, among the most marvellous of the Creator's gifts. In speech and song, in whispers or thunders, in passion or gentleness, for all purposes of human utterance, with all its delicacy and power, there is no other instrument of the body and the mind that is less properly understood and cared for.

The finest voices are often soonest wrecked and lost by misuse; and orators and singers of noble gifts know scarcely anything of the structure and still less of the cultivation of the very organs upon which their popular triumphs depend. There are some natural vocalists whose good health and unspoiled habits enable them to accomplish great results for long periods of public service. But ignorance of the physiology of the voice and of the first principles of its healthful care have cost the pulpit, the forum, and the dramatic and lyric stage many of their greatest ornaments.

Vicious methods of speech, the unnatural position of the head, neck, and chest, the disregard of naturalness in breathing while speaking and singing, have often resulted in permanent bronchial and laryngeal diseases, which a little common-sense and knowledge of the first principles might have prevented.

We have little or no faith in most of the systems of elocution, and least of all in the stage-struck affectation of the readers and elocutionists whose principal aim is to excite the wonder of uncultured crowds by their unnatural performances. Not one in a score or fifty of the so-called "Professors of Elocution" understand the structure and the use of the larynx and pharynx and the diaphragm, nor the normal relations of these organs to the production of vocal utterances and to health. The first essential to good vocal training is that it shall be founded upon nature. Artificial methods, as a rule, are superficial and unnatural; and they are seldom carried out in practice even by the most assiduous pupils. The really great vocalists and speakers are very few in number.

We have been led to write of this subject for the sake of clergymen and public speakers and singers who are the principal sufferers by neglect, disease, and failure of the vocal organs, to whom even these desultory hints may be of service. There lies before us a little book with the title which beheads this article—and which we shall notice in our literary columns at an early date—which seems to us to contain more good sense and practical counsel in its few pages than anything we have ever seen on the subject.

The author, who is a thoroughly competent and cultivated gentleman, was induced by his own vocal and bronchial and laryngeal troubles, twenty years ago, to make a thorough study of this whole subject. In Europe, as well as here, the question to which he sought answers was this: "What does nature mean that we should do, and what not do, to use the voice correctly?" After testing various theories, he adopted the system of vocal gymnastics which is briefly set forth in this book. The result in his own case was "a restoration of strength, a new voice, and healthy throat and lungs, and that, too, without taking a drop of medicine." Within our personal knowledge the same beneficial results have followed in a case of long-protracted and obstinate laryngeal difficulty, which resisted all medical

treatment, and threatened to blight the life prospects of a young student for the ministry. These facts have also induced this article.

The theory of Mr. Pattou, which is strictly physiological, is that the voice is an instrument, in which the motive power is the breath, the larynx, or Adam's apple, forms the tone, the pharynx, or vocal tube, colors or governs the tone, and the organs of articulation, which are the tongue and lips, are to be used in a natural way, to prevent or correct these diseased and unpleasant tones which mar both speech and song. The voice is an instrument which has no perceptible keys, and which does not change position like a harp or violin, but, like the cornet, produces all sounds through the same vocal tube by the same breath in a succession of intervals. The diaphragm and the abdominal muscles, acting on the base of the lungs, control the supply of air through the breath. "A breath for singing is normal or natural and hygienic when its central expansion is at the waist," without lifting the shoulders or making any other special effort. The lungs, the throat, and neck must have full play, so as to produce natural breathing without spasmodic movements of the chest, audible inspiration or expiration, and similar errors. Good breathing is equally necessary to good speaking and singing; and it is easy to see how it is also related to good health. We cannot follow out the methods prescribed in this sensible treatise for the proper cultivation of the vocal organs and for "voice-building," as it is not inaptly termed.

Our object will be accomplished if this crude article shall direct the attention of ministers and singers to the use of a system which has been tested by severe experiences and successful results.

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The narrative from first to last is one of absorbing interest, not only to botanists, but to readers of all classes. The maps and pictures add greatly to the interest and value of the work. It is scarcely possible in the space at our disposal to give any fair idea of the work by means of extracts.—*Popular Science Monthly*.

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9. Wednesday before Easter.
10. Thursday before Easter.
11. GOOD FRIDAY. Fast.
12. Easter Even.
13. EASTER-DAY.
14. Monday in Easter Week.
15. Tuesday in Easter Week.
16. Friday. Fast.
20. First Sunday after Easter.
25. St. Mark. Fast.
27. Second Sunday after Easter.

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BY EMILY THORNTON.

A spring day in old Palestine! A day
Rich in glad beauty, and one revelling
In soft, green grass, in joyous songs of birds,
And gentle bursting forth of leaves and buds.
The azure sky above had thrown below
Long, slanting beams of sunlight on the heads
Of the large multitude, who all day long
Had followed Christ. Now it was eventide,
And past the hour for usual evening meals;
So the disciples came to Jesus' side
With the low words:

"This is a desert place,
The multitudes are hungry; send them hence,
That they may seek the towns and purchase
food."

Our Lord had more compassion in His heart
Than had His own apostles. Never yet
Saw He the least attempt to cling to Him,
And shook such off. So, when He saw the crowd,
Though weary and a-hungered, still disposed
To tarry by His side, He kindly said:
"They need not go, but give ye them to eat!"
"But, Lord," came back the answer, "we have
here

But five small loaves of bread, and fishes two."
Our Saviour still replied:

"Bring them to Me!"

Then, turning to the crowd of hungry ones,
He bade them rest upon the soft, green grass
In groups of fifties. Now five thousand souls
Were standing there before Him, eagerly
Waiting His words. One semi-circle large,
Of thirty hundreds, formed the outside group
When seated, while within, a smaller one,
Of forty fifties, soon were seated, too.
Our Lord surveyed them all with earnest looks;
He saw before Him old, gray-headed men,
And women fair, with little, helpless babes.
There, too, His eyes encountered many forms
Once sick and sad, now well and happy-hearted,
Since He had healed them. As He looked around
And saw that all were seated, He stepped forth,
And taking the five cakes of Jewish bread
And fishes small, He raised His eyes to heaven,
And in sweet, loving tones gave thanks to God.
The blessing ended, He bestowed the food
On the disciples, who went with it round
From man to man. As each one took his share,
The same amount remained to be bestowed;
For, like the widow's cruse, it never failed,
Nor was at all diminished. All were fed,
Both old and young, both rich and poor, and
each
Had all he wished, and yet remained at last
Twelve basketsful of fragments.

So would we follow Thee, O Lord, our God,
Through life's long day;
Though in our wanderings deserts wild are trod,
Though strange the way,
Yet to be near Thee will all ills repay!

Out on a desert we are roaming now,
Weary, foot-sore;
We know that Thou art leading us, that Thou
Hast gone before,
And that Thou wilt be near us evermore.

But, Lord, life's sun will set, the eventide
Is hastening,
The shadows lengthen, and as on we glide
Hunger doth fling
Its keen, sharp pangs around us, and they sting.

Yes! we grow hungry as night shadows spread
Around the sky;
O Christ! we famish—give us, then, Thy bread!
Pass us not by,
But grant us heavenly food, or else we die!
Earth hath its carnal loaves, its game, its drink:
They suit us not!
Pleasure-grounds, too, lie near; from them we
shrink—
The desert spot
Which Thou didst tread, in that we cast our lot.
Thou wilt not send us hence, dear Lord, we
know,
Nor slight our call!
For Thou art pitiful, and wilt bestow
Enough for all;
And Thou wilt guide our steps, lest we should
fall.

So, to the wilderness we calmly fly
To watch for Thee!
Thy food and blessings never pass us by!
And thankfully
We take them, and in each Thy great love see.

ONE DAY.

A Story of Realities.

BY ELIZABETH ELIOT.

(Continued.)

Four years after the accident, when Margaret was nineteen and Phebe eighteen, their aunt Grace, who had been temporary housekeeper, was married, and Phebe, by common consent, was installed in her place. It had been her wish ever since she was very young to devote herself in a special manner to the work of the Church by entering a sisterhood when she should be old enough, but at eighteen she saw a very different path of duty lying before her. She had very much more taste and aptitude for domestic work than Margaret, whose talents were of a different kind, and indicated that she would be most useful as a teacher; so, with some secret regrets over the lost dreams of her girlhood, Phebe had yielded herself up to the endless claims upon the responsible housekeeper of a large family.

With a perhaps not unnatural reaction, she had thrown herself almost too heartily into the business; and, rather fascinated by the dignities of the unusual position in which she was placed, before long began to assume more authority than belonged to her, and was, unconsciously, fast growing self-conceited and domineering, when her father pointed out to her both the danger and the remedy. He had noticed that her mother, released at last from severe and uninterrupted pain, was beginning to feel a renewed interest in the affairs of the house, yet, at the same time, conscious of her own inability to do anything, shrank from obtruding advice or direction; and, with great judgment and delicacy, thanking Phebe affectionately for her unwearied pains in making all in the house comfortable by her labors, he suggested a plan by which her mother might be reinstated, in some measure, in her own place, Phebe still remaining her faithful and efficient deputy.

From the time of the long, and, to Phebe, always memorable, conversation he held with her on the subject, an altogether satisfactory state of things had existed, and she learned to make her mother again the centre of the household, to consult her on all important domestic plans, yet to save her fatigue when consultation grew wearisome; in short, to make of the monotonous details of daily home work a perpetual discipline, fully equal in its

final results on her character to any rules of conventual life.

Mr. Crowningshield, who had married rather late in life, found that he could not forget in Europe, any more than in America, the domestic happiness he had not very long enjoyed, but in which, perhaps, his heart had too entirely rested, and came home to take up his broken life as best he could. He found his most perfect solace in the thoughts which came to him as he sat by Mrs. Anderson's sofa. It was she who listened unweariedly for hours as he talked over the past, she who silently preached the most powerful sermons of resignation and cheerfulness, and she who suggested and planned with him the restoration of the church as a memorial to his wife.

The hours they spent in consultation over this work were of the greatest benefit in restoring the tone of his mind; and when the work was finished the great drawback to his satisfaction was the thought that she could never see the wonderful transformation that had been effected. However, he had the interior of the church photographed for her benefit at every point of interest, and she used often to say that she had no doubt she was far more intimately acquainted with its aspect than any of the people who saw it so constantly.

For herself, the struggles through which she had passed before she had attained this cheerful serenity were known only to her husband. It had been his part to soothe her in the hours when the thought of all she had lost came over her with overwhelming force, and she felt too keenly the privation of companionship with him in his work, of social pleasures, or of the myriad services she had been used to render her children, and for which she was now obliged to see them turning to others.

Sometimes, when she saw him setting out, either alone or with Margaret or Phebe, on one of the expeditions which it had been her delight to share with him, or when, suffering more than usual from the mental restlessness induced by lying so long motionless, she had been brought almost to the point of thinking her condition insupportable; but he was always quick to understand and to answer the feeling, and to leave with her some word powerful to calm and strengthen. It was he who gave her the lovely picture of the Lady of La Garaye, which, hanging at the foot of her sofa, constantly reminded her of the immeasurable superiority of her lot over that of the poor young countess; and his every movement could not but convince her that, though his duties must often take him away from her, yet the chief pleasures of his life were now, as always, found by her side.

As far as possible, he stood between her and every annoyance, and trained their children to such thoughtfulness for her that she could not help acknowledging that but for the experience which had at first seemed so terrible she should have missed some of the deepest and most enduring joys of her life. She was always obliged to take a long rest in the middle of the day, and consequently did not go to bed very early; so her evenings were devoted to a sort of reception of all the children, who came to her then, sometimes for special tête-à-têtes, and sometimes for a general reunion.

Her first visitor after tea, on this special evening, was Dr. Willoughby; but he never stayed very long with her, for, as he used to tell his wife, it had such an effect on his

nerves to see Mrs. Anderson lying there so still that he could not endure it, so he soon said good-night, and went off to Mr. Anderson's library to lie on the sofa and talk with Maurice.

On his departure Margaret stationed herself, with her mending basket, by her mother's pillow, and announced that nobody need expect to dislodge her until nine o'clock at the earliest. In consequence of this resolution, she had the advantage of being present when "the boys" came in for their good-night interview; and Alfred, on a footstool in front of the sofa, and Johnny, with a bruised cheek and two disabled fingers, kneeling on the floor behind it, went over their day's pursuits in such a manner that the impression left on any mind but a mother's must be that the Prince of Thessaly and the Giant Iron-bones were celebrated captains of rival baseball clubs, and that, after the most surprising adventures on land and sea, they were both lying dead, at the head of their devoted followers, on Salisbury's Training Ground. But at last, having poured out all this valuable information, they took leave and went off in search of Phebe, who always superintended their going to bed, and whose ministrations on Saturday nights, at least in Johnny's case, generally included those of a hospital nurse and surgeon.

Kitty came next, but, as she had spent the greater part of the day alone with her mother, she had nothing particularly important to tell her; and, with no trace of the morning's cloud on her beautiful face, she lingered only to say, as she bent down to kiss her mother, "Thank you, dear mamma, for such a pleasant day. I'll be sure to remember," and then went to her own room to write down in the huge diary so dear to maidens of fifteen the reflections and resolutions which had been developed by the day's conversations with her "lovely mamma."

Kitty's parting sentence brought back to Margaret her own gay boast in the morning, and, while her fingers moved as rapidly as the niceties of stocking-darning would allow, she too went over her day's adventures, recalling everything that she thought would amuse or interest her mother. She hesitated a little about repeating the confession she had made to Miss Martha; but, knowing that sooner or later some invisible force would compel her to do so, she recounted faithfully the feelings which had passed through her mind as far as she understood them herself.

Mrs. Anderson had had some experiences in her own past life that fitted her to be, in this instance, a more lenient confessor than even Miss Martha; and she was, besides, rather more favorably situated for present observations; so all the answer she made was an amused smile, incomprehensible to Margaret, who thought it very inappropriate to the occasion. However, as it seemed to be all the reply her mother had ready, and as the last pair of stockings was finished, although it was not quite nine o'clock, she was beginning to gather up her possessions when Phebe came in to assist in arranging her mother for the night.

Long practice had made them very expert in this process, and Mrs. Anderson was quite ready to be transferred to the bed, when the clock struck, and Maurice's knock on the door was heard at the same moment; so Margaret kissed her, saying, "I leave you in such competent hands, mamma, that I think I may safely go and say good-night to Dr. Willoughby."

"I hope you left him comfortable, Maurice," said Mrs. Anderson, anxiously, as Margaret departed; and Maurice lifted his mother in his strong arms and deposited her in her bed with as little effort as if she had been a doll. Maurice laughed as he remained kneeling by his mother's side, with one arm still resting under her neck.

"I can hardly be said to have left him yet, as I am under orders to go to his room in thirty-five minutes, with something soporific, to read him to sleep."

"I trust, then, you are not very tired, and that he will be merciful enough to 'go off' in good season."

"Oh, I don't mind it in the least; and I thought of taking up the 'Excursion,' which I happen to be reading. I am just beginning the 'Discourse of the Wanderer,' and I rather think it will answer his needs on the present occasion."

"Well, fortunately, your college life has made you tobacco-proof."

"Ah, mamma, pray excuse me! I really did change my coat and brush my hair before I came in here; but unless one should wear a wig in his presence I don't see how one is to avoid carrying about more or less of the fragrance of the Doctor's Havanas. Luckily, you are not quite like Aunt Grace, who goes to bed with a headache, Uncle John says, if she reads in the morning paper that Remington has got in what he calls 'a new line' of cigars."

"I think it is a shame," exclaimed Phebe, indignantly, "that Dr. Hunter should encourage Dr. Willoughby as he does. The very last time he was here Dr. Hunter came in after tea and found him smoking; and saying to him, as they shook hands, 'Of course, you know you are killing yourself by inches,' helped himself to a cigar, and sat down to assist in the process."

"Poor Phebe!" said Maurice. "You should see her, mamma, deodorizing the library after one of papa's 'exchanges.' Mortimer caught her at it one day, and, picking up a piece of paper, made a sketch of her as a priestess of Vesta purifying the temple. It really was quite a likeness; that is, it had two eyes, and a nose, and a mouth, and a severely virtuous expression."

Phebe scorned to take any notice of this, and her mother changed the subject by saying to Maurice, "What have you and Dr. Willoughby been talking about this evening?"

"Oh, he has been giving me reminiscences of his travels and the distinguished people he has met this year. The most amusing thing, I think, was an account of the pilgrimages he was obliged to make with Mrs. Willoughby to the shrines of all the 'higher lights' in England. His description of their interview with Miss Martineau and her pope, Mr. Atkinson, was perfectly inimitable."

"I was wondering a little while ago," said Mrs. Anderson, smiling, "how your father was getting on in his visit to Mrs. Willoughby."

"I suppose he is receiving a very different version of the same proceedings. I imagine I see her now, waving her diamond rings, and holding forth on Comte, or cremation, or whatever else is the last new thing in her line. I pity him, I am sure."

"You needn't. It will brighten him to come in contact with her brilliant mind. We are rather a stupid set for him here, Maurice."

"For shame, mamma," replied Maurice, laughing, and squeezing the hand that rested in his, unadorned except by its wedding ring. "I was expecting you to begin gazing rapturously on Phebe and me, while you remarked, 'These are my jewels.'"

"No, I thank you. I have no intention of proving my stupidity on the spot by so trite a quotation."

"Maurice," here remarked Phebe, who had now finished putting the room in order and arranging her night lamp, "you can't stay here much longer, I assure you. I have something to attend to in the kitchen which will keep me ten minutes, but when I come back you must go to your own patient, and leave mine to go to sleep."

"Yes, ma'am," replied Maurice, humbly, as he rose to open the door for her, "I will try not to disappoint your hospitable expectations;" then, coming back to his mother's side, he took up her Prayer Book from the reading-stand near her. "Shall I read you the Psalter for the evening, mamma?" he said, establishing himself on a low seat beside the bed.

"Thank you. I should like it very much. Part of the 119th Psalm, is it not?"

"Yes, the beginning," he said, as he found the place, and began to read, not carelessly or monotonously, as so many read the Psalms, but with perfect emphasis and expression, so that one listening could have no difficulty in believing that it really was poetry he was reading, and poetry, too, of a very high order. "I will run the way of Thy commandments, when Thou hast set my heart at liberty."

These words, in the harmonious tones of his musical voice, died away on the ear, and both reader and listener remained, for a moment, perfectly quiet. Maurice was the first to break the silence.

"I was reading to-day," he said "Dr. Perowne's introduction to this psalm, and he calls attention to a very curious fact. Did you know, mamma, that in every one, except two, of the 176 verses, mention is made of the law of God, under some one of ten different names, 'statute, testimonies, word, precept,' etc.?"

"No; that is new to me, and very interesting. I see that it is true, though I never thought of it before; but I have often noticed how earnestly the author of this psalm, whoever he was, prays that he may keep the law with his 'whole heart.' You remember that phrase is used at the very beginning, in the second verse, I think."

"Yes," said Maurice; "and it is in the tenth also. *Beati immaculati*," he continued, thoughtfully, turning back to the heading of the first portion. "Papa gave me that for a motto the day I began to study Latin, and I remember now how proud I felt when I made out its meaning with no help but that of a dictionary. I could not help thinking about him to-day, when I was reading the discussion as to whether the author of this psalm was a young man or one advanced in life."

"What is Dr. Perowne's opinion?"

"He inclines to the belief that he was a man who had reached, as he says, 'the middle arch of life.' I will bring in the book to-morrow, and read you his reasons. You will see if his description of the character of the author, drawn from the internal evidence of the psalm itself, is not a very good portrait of papa. I wonder," he continued,

"how I shall get on when I am gone where I cannot constantly turn to his affection and experience for sympathy and direction."

"Then I am sure," replied his mother, gravely, "that it is quite time you went, if you are learning to rest exclusively upon him. I know that is the last thing he would wish, and would make him regret that he has kept you at home so long."

"Oh, he never need be sorry for that. I used to wonder why he would not let me enter college until I was twenty, though we live in a university town, and I should still have been at home so much; but I have lived to see the wisdom of his resolution."

"Yes. He had several very good reasons. As you desired to be a clergyman, he considered that twenty-seven would be quite young enough for you to leave the seminary, and, perhaps, be installed as spiritual guide over people of seventy or eighty. He wished, too, that you should not be exposed to the peculiar temptations of college life before you were old enough to estimate them properly, and," she added, affectionately, as she kissed the clear cheek by this time resting on her pillow, "he knew that when you were once fairly gone you could never come back to live with us again; and he desired, for my sake, as well as his own, to prolong the period of your home life as much as would be right for you."

"Well," replied Maurice, returning the kiss, "I am sure I am very much obliged to him. He has given me a childhood and youth so happy that they will always be delightful remembrances to me; and he has, all my life, fortified me against temptation on every side, as far as was possible. Do you remember Nichols, who entered college when I did, but was expelled when a sophomore, and disappeared, no one knew where? I heard, this morning, that he was lately found dead in a low drinking-house in New York."

Mrs. Anderson shuddered.

"It is well that his poor mother died first," she answered, at length.

"Oh, I suppose his conduct was the cause of her death, though she did not, by any means, know the worst of him, nor, indeed, I fancy, did any respectable people. And it might have been so different with him. I remember, in our freshman year, his coming to me, one day, in a perfect agony of shame and remorse at the first horrid scrape he fell into. He was half distracted, and I begged him to tell papa about it. I have always thought it likely that if he had done so it might have saved him, but he said he had no notion of going to 'confession'; his remorse soon died away, he seemed to become perfectly hardened, and went on to worse and worse, till no decent fellows would have anything to do with him. Poor boy! he was only eighteen when he was expelled."

Maurice was silent a moment, and then resumed, thoughtfully: "And all the infidel talk one hears in college, or reads in the periodicals, always seems such rubbish when one talks it over with papa. Oh, you have no idea how I shall miss him!"

His mother smiled as she answered, "I think I can guess. But, dearest, if I were you I should not read all this 'rubbish.' Your duty cannot require it, for it is only the old heresies served up in a new manner, more suited to the tastes of this age; and the old answers are just as conclusive as ever to people who will pay them any attention. When doubts and perplexities and denials are absolutely forced upon you, you must take them

to our Lord for solution. Depend upon it, His help responds to our needs exactly in proportion to our claims upon it."

"I do not doubt it, mamma; indeed, I know it," he added, gravely, "and I thank you for reminding me. But I suppose I must go now, for I hear Phebe in the distance advancing upon me, though she has been more generous than I expected," he continued, glancing at the noiseless clock on the mantel, one of Mr. Crowningshield's numerous gifts to his mother, "and Dr. Willoughby must now be expecting me."

"I hope he will not keep you long," said his mother, recurring to her first thought on the subject.

"Oh, I dare say he will not; and if he does, I shall feel amply repaid by his 'Good-night, dear fellow,' which he always says when he feels himself going."

"Well," said the mother, fondly, as Maurice stood up, and, from his tall height, bent down over her, "your gifts of great strength and gentleness combined are, no doubt, talents intended for the benefit of us feeble ones, but I thank you very much for moving me so nicely. 'Good-night, dear fellow,'" she added, laughing, and kissing him, as the door opened and Phebe appeared, standing motionless on the threshold, with a glance of warning in her eyes, which, however, twinkled in spite of her efforts at gravity.

Maurice transferred the kiss and 'good-night' to her as she moved to allow him to pass her, and then vanished in search of the "Excursion."

"I was thinking just now, mamma, while I was mixing the muffins," said Phebe when the door was shut, and she was making her preparations for sleeping, as she was to do that night, with her mother, "how difficult it is to combine both the active and the religious life. To-day I hardly had time for my noon-day prayers, and the clock struck several times without my hearing it, so you must excuse me if I am rather long in getting ready for bed. I will turn off the gas," she continued, "and light the night lamp, so you can go to sleep as soon as you like."

"Be as long as you choose, my love," answered her mother, "but just let me give you one thought before you begin your reading. The active life spent in doing one's daily duties from proper motives is a religious life. All you need is to keep the true balance between the sisters of Bethany, to do Martha's work in the spirit of Mary."

"Ah, that reminds me to read you something Maurice copied yesterday on a blank leaf in my 'Thomas à Kempis.' It is part of an Easter hymn by an English clergyman. Of course, mine is the English version, but Maurice says the Latin one is even more beautiful," and, opening the book, Phebe read:

"Oh, parted in partition sweet,
To hear, to serve alone;
Oh, Word and work, how soon ye meet,
When sorrow makes you one!
One seeks His feet, one sister pleads
That both may serve Him there;
And yet the home He loves still needs
The mingled voice of prayer.

"Still must we serve, with cares oppress,
Still o'er the message pore,
Till they that hear are wholly blest,
And service toils no more.
Oh, Martha, where shall be thy rest,
When Jesus comes not near?
When death is now the only guest,
Where, Mary, shalt thou hear?

"Oh, careful souls, believe, be still,
Cast all your cares on Him
Who cares for you, yet halts to fill
His blessing to the brim.
Serve, Martha, yet thy care beguile,
Thy brother sits at meat:
Sit, Mary, sit, yet serve the while
With spikenard, at His feet."

"That is what you mean, is it not, mamma?" asked Phebe, as she finished reading. And her mother assented.

THE END,

THE SUNDAY NEXT BEFORE EASTER.

ST. MATTHEW XXI. 1, 2, 6-11.

Verse 1 describes the approach to Jerusalem. "They" means here the Lord and His disciples, and also the "great multitude" which we are told in verse 29 of the previous chapter followed Him from Jericho. While this company no doubt consisted in part of those who were going up to the Passover solemnities, it is implied that the great body were adherents of Jesus, and entertained the expectation that He was then about to assume the kingdom. This was probably the tenth day of the month Abib or Nisan, on which the paschal lamb was to be "taken up." (Exod. xii. 1-5.) The true Paschal Lamb, therefore, goes up to Jerusalem to be put to death. Bethphage means the house or place of figs. The term is applied to a district, stretching from Jerusalem to the Mount of Olives, by the rabbinical writers, but here it means the village or hamlet at the foot of the mountain. It is not told who were the disciples sent, but Peter and John were shortly after selected as the two to go into the city and make preparation for the paschal supper, and this raises a slight presumption that they were now commissioned. It is understood that the two were apostles.

Verse 2 shows the miraculous knowledge of the Lord. It is as with the coin in the fish's mouth and the man bearing a pitcher of water. Whatever the Lord has need of He knows that He shall find. This was a sign of prophecy. "Straightway," that is, at once, without delay or searching, they were to find the ass and her colt. It was a sign of royalty that he should thus, as a King, take the animals. St. Luke adds that the colt was one "whereon yet never man sat." Probably this is implied by the fact that the colt was still with its mother.

Verses 6 and 7 merely mention that it was done as Jesus commanded; but St. Luke adds the remonstrance of the owners and their acquiescence when the message of Jesus was given them. That the colt suffers the Lord to mount him is also a miracle. They put on him their garments to give a regal and festal aspect. These were their upper garments, the loose, folding robes worn above the more closely fitting tunics. They put their garments on both animals, uncertain which Jesus would choose; but from St. Luke, as from the preceding prophecy, it is clear that He rode on the foal. The she-ass, which had been tamed, and which doubtless followed her foal, has been taken as the type of the Jewish Church; the foal as that of the Gentile world, hitherto untamed and unsubmitted, but now sanctified by Christ. St. Matthew, the evangelist for the Jews, is the only one who mentions the ass; the others only speak of the foal.

Verse 8 shows the ready appreciation of

the great multitude. It was "a very great multitude" (πλειστος). The superlative here used signifies the greatness of the throng. It was, doubtless, the apostles who had used their garments to robe the colt and its mother; but the rest of the crowd will do what they can, and fling their clothing on the pathway that the step of the animal may be more soft and sure, and also as a sign of regal honor and homage. Others cut down green boughs from the trees with the same purpose. They imitate the festal observances of the Feast of Tabernacles.

Verse 9 describes what was probably the uplifting of the great Hillel, sung responsively by those preceding and those following the Lord. These words are part of Psalm cxviii. 25, 26. The great Hillel was composed of Psalms cxlii-cxviii. The word "Hosanna" means "Save now"; and these words are a manifest recognition of Christ the Saviour, the son of David. "That cometh in the name of the Lord" is the priestly formula when a victim was offered. It is here an unconscious declaration of the Saviour's Divinity, for He indeed came in the name of the Lord as the Revealer and Witness of the Father. Hosanna in the highest, literally, "Save Thou who art on high."

Verse 10. The immense procession coming from the Mount of Olives must have been seen and heard from far, and the news of it would quickly spread through the whole city, so that the gates and streets would be thronged with lookers-on, anxious to know what was meant. It is evident that the demonstrations could not be misunderstood for an ordinary flocking of the pilgrims of the Passover, but the attention of all is fixed on the central figure. The question of the citizens is not "What," but "Who is this?" The rationalistic criticism which would make this an artful scheme on the part of the Lord and an assumption of the signs of Messianic dignity is hardly worthy of notice, so completely does it fall to the ground before the plain facts. The action of the multitude is only the breaking forth of an enthusiasm long repressed, and ready to rise at the first sign of permission on the part of the Lord.

Verse 11 declares the prophetic character of Jesus. He has already appeared as challenging His royalty by the sign which He adopted.

Verse 12 shows the Lord engaged in His priestly work. He purifies His Father's house. Those who sold and bought in the temple were the dealers in animals for sacrifice. When Israel was a pastoral people, sacrifice was the offering made out of the means of each family. Now religion was a mere matter of bargain and sale. The "money-changers" were there to supply Jewish shekels, which alone it was lawful to put into the treasury, in exchange for foreign money which might have idolatrous emblems or words on it. For the sake of avoiding the lesser irreverence, the greater is committed. This is the second time the Lord purified the temple. For the first time, see St. John ii. 13-17. There he drove out the sheep and oxen. Now it is only the sellers of doves who are mentioned as having any animals there. The former lesson had probably been so far effectual as to remove the grosser signs of irreverence, but not the spirit.

Verse 13 is made up of two quotations, one from Isaiah lvi. 7, the other from Jeremiah vii. 11. Our English version has in the Old

Testament "den of robbers," in the New Testament "den of thieves"; but it must be remembered that by the use of that time "thief" and "robber" were synonymes, and not, as now, applied to distinct forms of crime. The sense is that they, pursuing this, *not* to aid the services of religion, but really for their own profit, were guilty as of robbery. Probably there was much forced extortion and greed. And this was a monopoly on the part of the temple rulers.

Verse 14. Jesus purifies the "temple not made with hands," by healing the lame and the blind.

Verse 15. The displeasure of the chief priests and scribes was undoubtedly because of the alleged irreverence in performing miracles in the temple courts, and because of the children's voices.

Verse 16. The quotation is from Ps. viii. 2.

THE TRIUMPHAL ENTRY INTO JERUSALEM.*

BY THE REV. J. I. MOMBERT, D.D.

St. Matt. xxi. 1-11, 14-17; St. Mark xi. 1-11; St. Luke xix. 29-44; St. John xii. 12-19.

It would lead us too far to state here the reasons for the chronology adopted; the results are that our Lord arrived at Bethany on Friday, and made His solemn entry into the city on Sunday. The only datum for determining inferentially the *hour* of His entry is St. Mark xi. 11, and that renders it probable that He left Bethany about mid-day, entered the city in the earlier and the temple in the latter part of the afternoon, leaving there before sunset in time to reach Bethany, about a mile and three-quarters distant, before night.

Competent and, on the whole, reliable authorities hold that the evangelists, in their narrative, conceive Jerusalem to be the centre, and name Bethphage (the house of figs) first, because it was the first place on the road east, and Bethany (the house of dates) the second. The actual site of the former has not yet been positively determined. The latter, thoroughly identified with the modern Lazarich (derived from Lazarus), nestles on the eastern slope of the Mount of Olives, in a woody ravine planted with fruit trees. It is a spot of tender and touching interest to every Christian mind. There our Lord raised Lazarus from the dead; there He loved to consort with Martha and Mary; there He frequented the house of Simon the leper; there He spent His nights in peaceful retirement during the period preceding His passion; and there He had passed the night before His triumphal entry. It was also in the immediate vicinity of Bethany that He parted from the apostles, to make His entry, still more triumphal, into the heavenly Jerusalem.

On that Sunday afternoon, then, our Lord with the disciples left Bethany on foot, and at a point near the neighboring Bethphage sent two of their number to that village to bring him an ass with her colt, to ride into the city, as walking there in the throng would have ill-suited the purport of His visit. This was in fulfilment of two prophetic passages, descriptive of the appearance of the Messiah (Is. lxi. 11; Zech. ix. 9). The circumstance, though doubtless intentional on the part of Jesus, was not noticed at the time, but treasured up as a precious memento, along with other similar fulfilments, when their true import was understood by the disciples (St. John xii. 16).

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The fathers and some modern divines of the Anglican and German schools have allegorized the ass and the colt, the former as symbolic of Judaism burdened with the yoke of the law, the latter of Gentilism as yet untamed and unpurified. The question whether our Lord rode both animals,* or only one, has engaged the thoughts of a peculiar class of commentators and wearied the patience of their readers, and been the occasion of frivolous and impertinent criticism to writers of the mythical school (e. g., Strauss, *Leben Jesu*, p. 594).

It is proper to note here that the fame of Jesus of Nazareth was upon the lips of the multitudes drawn to Jerusalem for the Passover. Many had come out to Bethany, and more gone forth to meet Him (St. John xii. 9-13). An idea of the extent to which Jerusalem was frequented on such occasions may be gathered from the statement of Josephus (*B. J.*, vi. 9, § 3), that a census, taken by the priests in the reign of Nero, showed that 2,700,000 men had collected at Jerusalem at the time of the Passover. The throng that attended our Lord on His triumphal entry was composed not only of those already accounted for, but of a multitudinous caravan of pilgrims on their way to the city (see St. John xii. 12). This gives color to the supposition that our Lord took the usual road used by horsemen and caravans, which runs between the summit of Mount Olivet and the Mount of Offence.

By far the best description I have read is that furnished by the gifted and eloquent Dean of Westminster (*Sinai and Palestine*, p. 191; English edition): "Two vast streams of people met on that day. The one poured out from the city, and as they came through the gardens whose clusters of palm rose on the southern corner of Olivet, they cut down the long branches, as was their wont at the Feast of Tabernacles, and moved upward toward Bethany with loud shouts of welcome. From Bethany streamed forth the crowds who had assembled there on the previous night, and who came testifying to the great event at the sepulchre of Lazarus. The road soon loses sight of Bethany. It is now a rough, but still broad and well-defined, mountain-track, winding over rock and loose stones; a steep declivity below on the left; the sloping shoulder of Olivet above on the right; fig trees below and above, here and there growing out of the rocky soil. Along the road the multitudes threw down the branches which they cut as they went along, or spread out a rude matting formed of the palm branches they had already cut as they came out. The larger portion—those, perhaps, who escorted Him from Bethany—unwrapped their loose cloaks from their shoulders and stretched them along the rough path, to form a momentary carpet as He approached. The two streams met midway. Half of the vast mass, turning round, preceded; the other half followed (Mark xi. 9). Gradually the long procession swept up and over the ridge, where first begins 'the descent of the Mount of Olives,' toward Jerusalem. At this point the first view is caught of the south-eastern corner of the city. The temple and the more northern parts are hid by the slope of Olivet on the right; what is seen is only Mount Zion. . . . It was at this

* The words "He sat upon them," St. Matt. xxi. 7, may be referred to the animals, or to the garments. I prefer, on the whole, the latter, which avoids all complications and forced constructions; it has been adopted by Theophylact, Euth. Zygab., Castal., Beza, Meyer, Wordsworth, and many more.

precise point, 'as He drew near, at the descent of the Mount of Olives'—may it not have been from the sight thus opening upon them?—that the hymn of triumph, the earliest hymn of Christian devotion, burst forth from the multitude, 'Hosanna to the son of David! Blessed is He that cometh in the name of the Lord. Blessed is the kingdom that cometh of our father David. Hosanna . . . peace . . . glory in the highest.* There was a pause as the shout rang through the long defile; and, as the Pharisees who stood by in the crowd (St. Luke xix. 39) complained, He pointed to the 'stones,' which, strewn beneath their feet, would immediately 'cry out' if 'these were to hold their peace.'

"Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments and the path mounts again; it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view. . . . It is hardly possible to doubt that this rise and turn of the road, this rocky ledge, was the exact point where the multitude paused again, and 'He, when He beheld the city, wept over it.'"

The spectacle of Jesus weeping over Jerusalem: in the midst of the triumphal procession is one of the most affecting incidents recorded in the Gospels. The eloquence of the words of Jesus has compelled the approbation of mankind, the eloquence of His silence their admiration; but the eloquence of His tears has drawn theirs and conquered their hearts. How beautiful and how true are the pregnant words of Augustine, that "the tears of the Lord are the joy of the world!"

This prediction, literally fulfilled in every detail, as narrated by the historian, has always been regarded as one of the strongest proofs of the Divine and infallible prescience of our Lord. The very spot on which the weeping Redeemer uttered the prophecy was that where the Romans pitched their first encampment (Josephus *de bello Jud.*, v. II. §. 3).

Over and above the striking contrast between the tumultuous outburst of joy on the part of the attendant multitude and the sorrow and sympathy that moved the Redeemer's tears, there is the thought, by no means to be missed, that the self-same sorrow and sympathy continue operative toward all who, like the benighted and deluded children of Jerusalem, "know not the time of their visitation" (see Heb. iv. 14-16).

Our Lord entered the city, preceded and followed by enthusiastic multitudes, as a King; and as He asserted His royalty, so He received the homage they paid Him. We have already seen the elements of which that multitude was composed, but it is proper to add that it consisted very considerably of *Galilean* pilgrims, whose answer to the amazed inquiry of the indifferent and, to some extent at least, hostile citizens, "Who is this?" ran, not without a tinge of provincial and local pride, "This is Jesus, the prophet of Nazareth of Galilee." The city was greatly moved, the excitement perhaps contagious, and partook, as the event showed, more of superficial and transitory interest than of deep, true and sympathetic emotion.

The contrast between the royal entry and the lowly and shameful departure of our Lord in His subsequent passion is well drawn by Heubner. "In the one case He stands on the Mount of Olives, the spot of His glory, looking over Jerusalem, which did homage to Him; in the other He was led to Golgotha, the place of the skull, surrounded by the graves and skulls of malefactors. Here He held His solemn entry, attended by friends and followers and the shouting multitudes; there He is thrust out of the city, surrounded by enemies, tied as a criminal, and led by officers and executioners. Here His disciples serve Him willingly, and feel themselves honored thereby; there they forsake Him in dismay and despair. Here all vie with each other in honoring and beautifying His entry; there they spit in His face, and heap all kinds of ignominy on Him. Here they spread garments in the way; there He is stripped of His garments, which are parted by casting lots, while He hangs naked on the cross. Here branches are strewed in the way, and He walks on beds of flowers; there He is scourged and crowned with thorns. Here he rides into the city as King; there He is compelled to bear His own cross. Here the prophecy of Zechariah concerning the coming King is fulfilled; there the awful prophecy of Isaiah concerning Him that is despised and rejected of men. Here He is saluted King amid shouts of hosannas; there He is rejected, condemned, and crucified as a false prophet and blasphemer. In whose life is there such a contrast—such a sudden transition from joy and glory to humiliation and ignominy? And amid the high excitement of these rapidly-changing scenes, Christ maintains a perfect equanimity, neither giving way for a moment to the importunities of His excited friends nor overwhelmed by the apparent hopelessness of His cause."

The purification of the temple seems not to have taken place on the day of our Lord's triumphal entry, but on the next day, *i. e.*, Monday. The very concise statement of St. Mark (xi. 11) removes all doubt in the matter: "And Jesus entered into Jerusalem, and into the temple: and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve."* This very compact account is highly instructive. Comparing it with the notice in St. Matthew (xxi. 14-16), the occurrences would seem to have been on that afternoon—a close inspection of His Father's house, and the healing of the blind and the lame, followed by a memorable conversation with the scribes and chief priests. As to the first, how could it have been otherwise with Him? The interests of His Father were His supreme concern. It was late in the day; and though the traders had already left, as seems most probable, yet the tokens of their sacrilegious traffic were there. He looked intently, with feelings of indignation, upon what He beheld; His action came on the morrow.

The interests of God, the honor due to Him in places consecrated to His worship, should be supreme with us. Any and everything falling short of that in the attitude, feelings, and deportment of those who frequent our churches is sacrilegious; any and everything done there should be absolutely restricted to worship; nor should God's house ever be

made matter of merchandise. In parishes where these ideas are cherished by the clergy and the people, the church edifice reflects them, as they will deem nothing too costly or precious that enhances the purity and beauty of His worship, and proclaims Him as the Chief among ten thousand and the Altogether Lovely.

As was His wont, the afflicted ones were blessed with His healing ministrations. Their miraculous cure was witnessed by the ministers of the temple with displeasure, doubtless deepened by the spontaneous exclamation of the children, "Hosanna to the Son of David." These children can hardly have been the virgins and youths attached to the temple service, for they would not have dared to act in opposition to the priests; they were children, and that is really implied in the sarcastic question, "Hearest thou what these say?" which cuts in two directions. It disputes the Messianic dignity involved in the hosanna, and sneers contemptuously at the *theology* of children. Children *are* not theologians; but the pure, true, and hearty melody of infant *praise* is, according to our Lord, of Divine appointment: "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected (more literally, *prepared or ordained*) praise?" Yea, let infant lips be taught by godly mothers to lisp in praise the saving name of Jesus; let their hearts be *His* before their minds can understand.

Then, as evening drew near, He quietly, simply attended by the twelve, went out to Bethany.

"COMMUNE WITH THINE OWN HEART UPON THY BED."

BY FRANCES EASTWOOD.

The night comes softly down, my soul,
The night comes gently down;
The quiet, thoughtful stars will hush
The murmur of the town.
Come, let us be alone, my soul,
In the still night alone;
And tell me truly, O my soul,
What thou this day hast done.

I had some shining gold to use,
I worked, nor worked in vain;
And where I scattered one at morn,
At eve I gathered twain.

Is *this* thy long day's work, my soul?
O foolish soul! Ere morn
The thief may take thy treasured hoard,
And thou be left forlorn.
Or if the Lord should call, my soul,
This very night, O say
Where were thy treasure *then*, my soul?
Was *this* thy work to-day?

I sought for knowledge, and have found,
Tracked great men's thoughts afar;
Searched out a riddle of the earth—
The secret of a star!

Is *this* thy long day's work, my soul?
O foolish soul! We know
That earthly wisdom counts for naught
Where thou and I must go—
May go this very night, my soul.
What of thy wisdom, then?
Was *this* thy long day's work, my soul,
In the wide world of men?

I thought—and sent forth to the world—
A noble thought; I wait
For its sure coming meed of praise,
When men shall call me great!

Is *this* thy long day's work, my soul?
O foolish soul! Thou knowest
How little earthly praise can reach
To that world where thou goest!
O child of Immortality!
Thy crown should be of bay,
Not woven by an earthly hand—
Was *this* thy work to-day?

*"I have ventured to concentrate the expressions of St. Matt. xxi. 9, St. Mark xi. 9, St. John xii. 13, on the one precise point described by St. Luke xix. 37: 'The whole multitude began . . . to praise God with a loud voice.'—Dean Stanley's Note, p. 192. But compare, by all means, St. Luke xix. 38 and St. John xii. 13 for the expression, *king*."

* This is the view advocated among modern writers by Wieseler, Lange, Alexander, Robinson, Tischendorf, Bucher, Meyer, Ellicott, Andrews, etc.

While walking in the crowded street,
I met a weeping child;
I know not now what words I said,
But when I left it smiled.

That was a work of joy, my soul!
O happy soul! That deed
Will rank with giving water to
The thirsty one in need.
And when the angel of the book
Writeth of this he'll say,
'Twas for the loving Master's sake
This work was done to-day!

I found a man who sought for rest,
But nothing him sufficed;
I led him to the Cross's feet
And showed him Jesus Christ!

This is thy good day's work, my soul!
O blessed soul! Thy crown
Has one more jewel! Now, my soul,
In peace we'll lay us down:
In peace and love, and faith and hope,
The long day's work is done;
New work, new strength the Master gives
With the new rising sun.

PERMANENT AND VARIABLE CHARACTERISTICS OF THE PRAYER BOOK.

BY A. HULL.

The characteristics of the Prayer Book are much less variable than permanent. The Prayer Book, being a form for use by the public, *i. e.*, the congregation assembled for worship, is a protest in favor of the devotion of the Lord's day to intercessory worship. Its aim, to unite all voices in confession, supplication, thanksgiving, and praise, is its chief characteristic, and not variable.

The Prayer Book, as a guide in worship by the public, omits no essential duties on the Lord's day, forgets no appropriate confessions, supplications, or praises, never stumbles in reverent expression, and rests before devout hearts faint. There need be no variation from this order.

It is the best companion for the Bible among all born to worship in the English tongue, and has been blessed in its use and purpose for centuries. It has long been one mark of the communion of saints. No better spirit than that of its compilers has come into the hearts of the present age, and no new essential want. Its approved fitness for its end is not a variable characteristic.

That the common prayer renders worship by the public possible; that it unites the assembled voices in devotion; that it is a provision for hallowing both parts of the Lord's day; that it covers the range of thought and feeling essential to public worship, and that it has a fitness long acknowledged, are permanent characteristics.

We are told that the present is an age of progress. But are there new kinds of souls, or new kinds of sinners? Are there any new, or greater or less, iniquities and sins? Or are souls more gentle than of old, sinners less vicious, evils still, but of a milder type, weaker temptations, and sins to match? Are our culture, refinement, public and private life and aims so exalted above the Prayer Book that its use as it is, the Lord's Prayer included, has proved, or is proving, it to be wanting in adaptation? No such judgment has been pronounced by the millions yet, if possible, to be instructed and aided in the duty of public worship.

It is venturesome to assume that the characteristics of the Prayer Book ought to be

varied to suit the characteristics of every age, for the latter come of antagonisms, or of experiments, or of ambitious aims, and are transitory. Changes, following all changeable conditions, are void of principle. In general, amidst fluctuations, especially in religion, holding on is better than letting loose. The few words called quaint have a peculiar fitness in devotional forms long used. They are relics. Imagine the astonishment if the innovating taste of our day should propose substitutions for the monuments and inscriptions in Westminster Abbey!

Short and frequent services dissipate devotion; but those of length and fullness deepen and strengthen it. The devout, three or four hours of the Lord's day, complain that twelve or more, apart from sleep, are listless or worldly. The few pray for, and warn, and teach, and strive to save the many. Surely the contest for worship between the hours should not be decided against the smaller number.

Why does the proposal to alter, shorten, or adapt the Prayer Book give pain to those who love it? Even upon the plea of illness, to omit a portion of the morning or evening order mars it sadly. Can the Church find the need of, and venture upon, changes worthy of an appeal to all the dioceses? Ask the Hymnal.

It seems to be the peculiar and special mission of the Prayer Book to teach the people how to perform the duty of public worship. No better proof of the Christian enlightenment of our age can be presented than by the increasing restoration of worship to the people. Would that this might be the aim of Christ's disciples everywhere! There could be no objection to a better form for this purpose than the Prayer Book. But until such a form is compiled or composed, the Prayer Book, as it is, should be permitted to go on with its work. It has already recommended itself, but not yet to the millions who owe the duty of public worship. Perhaps it is the most acceptable basis of union for all the evangelical bodies. But its friends must not tamper with it. They must not seem to doubt its fitness for its end. In a word, can there be a better hope, with faith and charity, than that the people may join in bringing the usage of worship with united voices into prevalence over the land? It is a hope for good hearts, and an aim on which all worshippers may invoke the blessing of Christ.

Preaching has made conquest of the popular mind, leaving public worship to sigh for its proper influence. There are popular lectures on preaching, but none on the universal duty of public worship, defining it logically as vocal worship in unison by the people. Yet it is a question worthy of decision by fair trial, whether public worship, in its highest use as an instrumentality, would not rightly impress more sinners, and be blessed with more reliable converts, than preaching. The latter, of course, cannot be set aside, but it may in becoming humility admit that right worship is more likely to open the heart and satisfy its longing. In hearing, the listener's attention and delight are apt to be divided between the truths uttered and the preacher, the latter getting the larger share. The Divine message, like the wick of a lamp, is made to seem of little consequence when it is permitted to be seen only through the illumination of style, the ritualistic vestment of rhetoric! But in public worship the lifting up of all hearts and voices with one accord results in

satisfaction with the exercise itself, as the highest appropriate duty of the Lord's day.

Montpelier, Vt.

THE DUTY OF PROVIDING A FREE GOSPEL.*

BY THE REV. WILLIAM J. SEABURY, S.T.D.

To the thoughtful, the contrast between the attitude of the ministry of Christ to the people at the present day and eighteen centuries ago must be very striking. When this ministry was exercised by our blessed Lord in person and by His apostles and their nearest successors, the first bishops, it seemed to be directed to the people, to the whole body of the people, in every place. Wherever those who bore the commission of Christ's ministry went they were heard as heralds who had a message for every human being of whatever condition. Often, indeed, they were rejected, scorned, persecuted, but they were heard. The people came to them, and when they came they found that for which they came. They were anxious to hear the Word of God, or they longed to learn some new thing, or they desired to know what this new "sect" was which was "everywhere spoken against." But whatever was the motive, they came, and they found the ministry accessible—fully conscious of the importance of the message which they had to deliver and ready to deliver it. And the consequence was the great and continuous increase of the Church.

But we see at present a state of things very different from this. We often see Christian ministers exercising their functions mechanically, with comparatively small regard to the object for which they have received their commission. And we see the people listless, uninterested, not anxious to come together to hear the word of the ministry. We see the ministry settled down into a sort of routine of professional life, and we see the people acting as if they were possessed with the idea that their sole concern in life is the business of their several stations, and that the propagation of the Gospel—that is, the perpetuation and extension of the Church of Christ—is the sole business of the ministry, a matter for which they individually have no responsibility, and in which they feel no personal interest. From the ministry of Christ they have nothing to learn, nothing to gain, nothing to hope for. Let the ministry attend to their own business, let them build their own churches, let them spread their own missions. Let them waste their lives in missionary and impracticable speculations, if they will; but for us, we will give ourselves to our own business diligently, and see that our farms and merchandise suffer no damage. Is not this the tone of the community in which we live? And is not this community a fair specimen of the rest?

Now, perhaps there is nothing very strange in all this. It is not what we should expect, that the Gospel of Christ, with its lessons of duty and self-sacrifice, should retain its hold upon the mass of mankind. It is what we should expect, that the Church of Christ should always, while this earth is its home, be in the minority. Even the ministry of our blessed Lord and His apostles could not retain within the bonds of love the larger part of the crowds who flocked to hear them.

*A letter read at the annual meeting of the Free Church Guild, in St. Timothy's church, New York, on Sunday evening, February 23d.

We recall the time when the congregation of thousands which had gathered about our Lord in the wilderness dwindled away until the twelve only were left, and the sorrowful words of our Lord are echoed down to us as an encouragement under corresponding trials, as He said unto the twelve, "Will ye also go away?" And we remember, too, how He answered the man who said to Him, "Lord, are there few that be saved?" He said, "Strive to enter in at the strait gate. Wide is the gate and broad the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow is the way that leadeth unto life, and few here be which find it."

No, there is nothing strange in the aversion which the majority of men have for the ways of religion. But it is strange that those who have experienced the benefit of religion, and who have found out for themselves that her ways are ways of pleasantness and all her paths are peace—it is strange that these should not exert themselves to make their number as large as possible, and to bring many to righteousness that they may give to others a taste of the blessedness which they themselves have experienced. A minority as the Church is in the world, and must ever be, it is a minority which is to act upon and influence the majority, and which is to be unrelenting and aggressive in its efforts to reduce that majority which is against it: it is a minority which is organized alike for suffering and doing—a minority which, by the very charter of its organization, is to live while the world stands, and to live with a mission to increase itself for the love of Christ, whose body it is, and for the glory of God, into whose presence it seeks at last to come. And to find this ministry inert and sluggish and indifferent to the dearest interests which have been committed to it is strange; to find that ministry and people share to some extent this moral palsy is strange; and strange beyond all it is to find that it has somehow come to pass that ministry and people have not only grown slack in their efforts to bring men within the reach of their benefits, but that everywhere there are combinations of ministry and people which appear to the world to be made for the purpose of excluding men from their communion; and which, if not made consciously with such an intention, are, at least, based upon such principles as legitimately lead to the accomplishment of this purpose.

Admit that it is a fact that the Church is a minority among men, and has hard work to bring men to the knowledge and love of that truth upon which it is founded; admit that the majority of men are averse to the religion of Christ, and does it not in all reason follow that not only every positive effort for the conversion of men ought to be made, but that also every obstacle or hindrance to that conversion ought to be removed? And can it be said that this is done where the Church is divided up into a number of mutual benefit associations, where ministry and people club together and mutually covenant, one to talk and the other to listen for their own benefit, and fence themselves into an enclosure of their own, and say to the outside world, This place is ours. We are satisfied with it. It suits us. It is our private gate to heaven. We have bought it and paid for it—or, at least, we owe for it and control it—and if you want the benefit of it you must pay for your entrance. If you want to have room inside of this enclos-

ure, you can have it for so much for a year, and when your year is up we will let you have it again for so much. Or, if you please, we will sell you the right to pay us so much a year for the room we give you? Thus, in some of these enclosures, one is obliged to pay something for getting in. In others he is obliged to pay something for the privilege of sitting down after he gets in, and this privilege he may rent for so much a year, or he may buy it; but if he buy it, he buys it not absolutely, but he buys the duty of paying something less annually than he would pay if he merely rented.

And is it to be wondered at if the outside world passes by and, wiser in its generation than the children of light, thinks it not worth while to accept the terms on which the Gospel is offered for sale? Is it to be wondered at if men, who have been brought up in a system of religion which has left on their minds the impression that their own personal faith in Christ is all that they need for their own salvation, should be encouraged in their selfish notion that they can pray and read their Bibles at home with as much advantage to themselves as if they went to church? And is it, then, to be wondered at if we find the churches half-deserted, and in many quarters despised as great cold monuments of the inconsistency and unwisdom of Christians?

Let all those, then, who name the name of Christ and who believe in their own religion set their faces against this system of enclosures made to exclude every one who is not willing to buy a foothold in them. Let them strive to remove all hindrances out of the way of those whom they wish to reach. Nay, let them earnestly wish to reach them that are out of the way, and to bring in among themselves those that are seeking the way. Let them endeavor to realize that all the members of Christ's Church have a duty under that commission which Christ gave to His apostles; and that while the duty of discipling all nations belongs to the ministry as the successors of the apostles, the duty of them that are made disciples is to provide every facility for the ministry in their efforts to extend the kingdom of Christ, and to make the churches, which are built out of the means which God enables them to furnish, free to all who are willing to join with them in their services of love and adoration of Him who will have all men to be saved and to come into the knowledge and love of the truth.

SHORT SAYINGS ON SEVERAL SUBJECTS.*

We cannot, consistently with the worship due to God, treat with irreverence that which is consecrated to His service.

But we should beware lest we learn to confound the creature with the Creator.

In our reverence for holy things, our chief regard should be to the uses for which they have been set apart.

We reverence the altar not by adoring it, but by religiously reserving it for, and associating it in our minds with, the uses for which it is set apart.

In being busy about the church, two things should be regarded: the privilege and the danger of it.

The danger is, irreverence. When you cease to regard the privilege you will fall into the danger.

* From the Rev. Dr. Seabury's Manual for Choristers.

Constant association with holy things makes them less sacred in the eyes of some.

The reason is not that the things grow less holy, but the persons who regard them.

The young are tempted to irreverence by thoughtlessness, the old by indifference.

In certain callings, men are sometimes unconsciously irreverent, from the mere power of habit to produce indifference:

In that of the ministry;

In that of choristers and organists;

In that of sextons.

This is the danger of all persons who have occasion to be often in the church.

CHILDREN'S DEPARTMENT.

ONE WAY OF EARNING A LIVING.

Newsboys and Bootblacks.

All this time and paper gone which I have used in trying to tell you a little something of the newsboys, and never a word said about their friends and companions, the bootblacks.

In New York they are always mentioned together. The Children's Aid Society shelters and looks out for them equally with the newsboys. Own brothers many of them are; really. Much of the same age they are, too, and they look, as to clothes—or lack of them—and manners, exactly alike, except that, if possible, bootblacks' hands and faces are apt to be a shade dirtier in the daytime. Of course, you city boys have seen them times without number, but their shout of "Shine? Black yer boots?" hardly reaches your unheeding ears, as you haven't as yet aspired to such elegancies of life as the mirror-like boots they turn off at the rate of five cents a shine.

But you've seen them, all the same, with their little boxes, that are foot-rests, holders of blacking and brushes, all in one, slung over their shoulders, watching with eager faces for a job, or down on their knees on the dusty pavement brushing away as if for dear life at a muddy boot, or comparing experiences and pennies at the dull time of day, or having a peaceable but noisy game of marbles in a secluded corner, or a friendly race and run among the chirping sparrows in one of the grassy city squares.

One morning last summer I saw a bootblack in Central Park. He was a far down town boy, evidently, for some of its very sticky mud was still clinging to his bare feet. How he had ever wandered so far out of his usual ways I cannot imagine, for he was a little fellow; but probably he had caught snatches of rides on the steps of omnibuses, or hanging between life and death among the wheels of loaded drays. At any rate, he was *there*; and if ever a boy's eyes were round with astonishment, or a face, dirty or clean, one broad-smile of delight, that boy's certainly were. His hands were in his ragged pockets; his battered cap was pushed as far back as it could possibly go and not fall off. He was whistling softly as he wandered along taking it all in—the flowers, the sunshine, the velvety slopes and meadows, where the sheep grazed and the beautiful shepherd-dog bounced and barked them into order and submission. Every waving tree and chirping bird, the soft ripple and drip of the water, the stately swans and happy ducks, were a new and strange delight to him. Once in a while, as he wandered about and saw a gentleman, he said "Shine?" in a mechanical way, because he was in the habit of saying it. Not because he *meant* it, for I'm sure blacking

anybody's boots was the farthest thing from his mind just then. Time and time again I came upon this boy that day. He was sniffing at some fragrant flower, or watching the vines on an arbor swinging in the sunshine, or curled up on a rustic bench with his face upturned to the beautifully blue sky, or stealing gently down a grassy slope to the water's edge when a swan was searching that part of the shore for some one to feed him. But he always had the same absorbed and eager face, and the smile of bliss and contentment.

When night came I suppose the boy went back down town; back to the noise and dirt, the narrow, hot streets, the dreadful smells, the hunger and blows that are a part of every street boy's life; but I don't believe, from the glimpses I caught of his face, he will ever forget that day in the park, among the flowers and the green grass: and I hope (don't you?) that he can afford to take some more excursions there next summer.

But all this is in pleasant weather, and when business is brisk. On rainy days the boot-blacks have a very hard time of it. Frequently, in an easterly storm, they cannot earn a penny for two or three days together. Snow-storms and snow that lies on the ground are very bad for their business, too; and sometimes the poor boys are at their wits' end as to how they can possibly earn an honest penny. Holding of horses and running of errands, clearing off sidewalks, anything, they'll do, if they can only find it; but if you were hungry, with no prospect of earning enough pennies to buy even a loaf of bread, it would seem to you, I'm afraid, that nobody needed errands done or horses held, or that, if they did, some other boy had got there before you. And it's for these homeless boys again, as well as newsboys, that the lodging-houses are built and the Children's Aid Society works.

It was this week that you and I, boys, were going to visit one of the lodging-houses, and I guess you'll agree with me in thinking that we'd better start, if we are ever going to get there.



A NICE BOY.

Here's a nice boy to begin with, just when we are starting out; and he says "Shine?" in such a persuasive tone that suppose one of you has your boots blacked. I'll wait, and we'll ask the boy some questions.

"Is business good?"

"Pretty dull," he answers. "There are so many men now in the shoe-blackening business that a boy don't have a very good chance."

How much does he earn in a day? Sometimes more and sometimes less. "Twenty-five cents—fifteen?" you inquire. Fifteen seems to be the average.

"But once," and the boy's voice thrills with pride, "I made two dollars. It was down on one of the wharfs, and it was a big excursion day."

While a train on the elevated road is whisking us down town I'll tell you a little bit about the lodging-house system.

The first thing that the kind people who built the lodging-houses and look after the poor children try to teach the boys is self-respect; to try hard to be independent and honest. For that reason they are charged six cents for their supper, for an hour of evening school and a night's lodging, and for breakfast, or eighteen cents in all each day. This the boys are very glad to pay. Why, it makes them proud, and feel like men, to know that they are paying their own board as well as they can; for it is a very mean kind of a boy indeed who is willing to take everything and give or do nothing in return. But do not for one moment think that after a rainy day, when not even six cents could possibly be earned, the boys are ever turned away from the lodging-house. No, indeed; they are taken in all the same, and sheltered and fed with the others. If one does just the best he can, nothing more is asked of him, and many of the boys gladly pay during a stretch of pleasant weather and brisk business for the rainy night's board.

Homeless, vagrant little boys are picked up in the streets often by these kind people, or the newsboys and bootblacks, whose hearts are large, and who are always ready to do something for some one else, bring in forlorn little objects. When they come to the lodging-house at night, these boys are questioned carefully, everything that it is possible to find out about them is found out, and many sad and pitiful stories are written down in the lodging-house books. They have a supper and a bed given them, and in the morning will probably be supplied with a box, brushes, and blacking, or a package of newspapers—set up in business, you see, to earn their own sixpences with the other boys.

Getting off at the City Hall station, we have not very far to pick our way through the narrow streets before we reach the newsboys' lodging-house, in New Chambers street, and here, after climbing the long, stone steps, we are standing in the dining-room looking about us.

The boys have finished their supper—they begin to come in at half-past six, and it is a little after eight now. The tables, white and clean as tables could possibly be, are set with shining plates and bowls for to-morrow morning's breakfast. What was their supper? All the bread and molasses a hungry boy could eat, and tea; plenty of that too. But tea-drinking is, I am sure you all think, a very bad habit, and one we wish our friends, the boys, didn't indulge in. But they do, and we can only shake our heads over it and look sorry.

After supper comes the evening-school. Think of it, boys! How would you enjoy sitting down to learn spelling and reading after a long, hard day's work, that began as early as five or six o'clock in the morning? Still, this is the best these poor boys can do about getting an education; and tired, with aching bones and feet, they prop their heavy heads up with their weary arms, and try with all their mights and mains not to fall asleep over their lessons.

We have climbed another flight of long, stone stairs by this time, and are standing in the door of a long, high room which serves for a chapel and school-room. The desks and benches give the room very much the look of your own school-room; and except that the boys who have coats seem to find it necessary to take them off while struggling

with their lessons, and those who have none to roll up their sleeves and leave their bare arms to do the best they can by themselves, these look very much like other schoolboys.



MAKING A DEPOSIT.

But what is this queer table just inside the door? It is covered with tiny steel plates; each plate has a number, and a small opening just large enough for a penny to slip through. In fact, the whole table looks very much like a gigantic penny savings bank, and that is just what it is. Under each one of these little plates is a little box, into which the pennies fall; each boy who is a boarder in the lodging-house can have one of the numbers, plates, and boxes. These boxes are emptied by the superintendent once a week, the money carefully counted, and each boy has five per cent. allowed him on his deposits.

Off from the school-room are the bath-rooms. No boy is allowed to sit down to supper until he has taken a good scrub; and he must wash himself again before going to bed. Here are long tubs and short tubs; small tubs for washing the feet in warm water, which is one of the things the boys are obliged to do every night; bright tin basins for the face and hands, plenty of long, clean towels, soap, brushes and combs, each and all seeming to say, "Come and be scrubbed, combed, and brushed. We are all ready for you!"

Back in the school-room again, where the very clean, very sleepy boys are still busy over their lessons. Around the walls hang warnings, such as, "Always Speak the Truth," "Boys who Swear and Chew Tobacco not Allowed to Sleep Here." Two gentlemen are going about among the boys hearing their lessons. Some of the boys read very well indeed, and you can see for yourselves that they are of all sorts, kinds, and sizes, that they are all in earnest to get the same thing, and that is a good education.

On Sunday evening the boys meet in this room for service; they have Bible lessons, sing a good deal, and different gentlemen, clergymen and business men, who take an interest in this good work, tell them stories after the singing is over, pointing out to these poor boys, who, most of them, never heard a word about it before, the straight and narrow road to heaven by way of the Cross of our blessed Lord and Saviour, Jesus Christ.

When the signal is given, at half-past eight, the boys rise, and, while standing with their heads reverently bowed, all repeat the Lord's

Prayer. Then, after putting their books away carefully, they go to the bath-room for another rinsing, and then clatter themselves upstairs to bed.

It is very *nearly* perfectly quiet here. When we follow the boys upstairs, nearly every one is in bed, and those out of it are

I must leave the boys to their well-earned sleep.

Now you have seen for yourselves just how a great many of the little New York street boys live—how they are lodged, and fed, and looked after—how they struggle through rain and sunshine and cold weather to earn the few

on now—if it were not that nearly all of them *have* a bright hope always before their eyes and mind.

The hope is that they may be taken out into the country, either West or South, and find a home on some farm among the green-growing things and the dumb animals that all boys love to make friends of.

It is one gentleman's whole work, and very busy it keeps him, too, to find good homes for street boys. He spends his time in going about from town to town looking for kind, good people who are willing to take charge of one of these boys, clothe him, educate him, and give him a good home until he grows up to be a man and can take care of himself.

It is almost always easy enough to find the *homes*. There are plenty of good men and women in the world who are willing to lift these poor boys out of their dreadful life, and help them to become honest, intelligent, God-fearing men; but it is not always so easy to raise the money required to take a large number on such an expensive journey, feed them on the way, or clothe them properly before they start. But somehow, through God's good providence, this is done; and it was only week before last that a gentleman in New York gave a thousand dollars for just that very purpose.

There was great rejoicing among the boys, and those sent out have by this time reached their new homes, and a very different life from that they have ever led before in all their sorrowful lives.

The Children's Aid Society sends out boys every two weeks. But its good work doesn't end here. They don't lose sight of these boys, but the agent visits them every now and then to make sure that they are happy and well cared for. The boys themselves don't like to be forgotten, and are frequently writing back inquiring about their friends among the boys, and describing their homes and life.

Wouldn't you like to read one or two of the boys' letters for yourselves? Here they are, just as the boys wrote them:

CORNING, ADAMS COUNTY, IOWA,
March 11th, 1878.

DEAR MR. MACY: I want to write and tell you that I have a good home and go to school, but do not work very hard. I go to church and to Sunday-school every Sunday, and am trying all the time to be a good boy; I never knew right from wrong before I came here, and never was taught to pray and ask God to help me, and I am glad every day that I am here; I love to be out in the West, with plenty of fresh air to breathe. The Doctor and Mrs. B— are very kind to me, and I try to do all I can to please them.

I don't know what I shall be when I grow up; I expect I shall be a farmer, for I love horses so. We have an old horse named Laurie, twenty-five years old, and a young horse named Sis; I ride the old horse sometimes.

I am very thankful to you for being the means of getting me this good home.

Yours truly,
OSCAR BURHAUS.

Here is another:

TERRE HAUTE, IOWA.

MR. MACY.

DEAR SIR: You wished to know how I am getting along. Well, I am getting along nicely. I have a good home and many friends. I have been going to school seven months of the year ever since I was six years old, and



A GOOD SCRUB.

hurrying in under the kind, sharp eyes of the monitor. Very comfortable beds they look to be. You may see just how they are made in the last picture. The frames are of iron, the bedding is very clean, and there is plenty of it; and standing as they do in regular lines all

pennies that make their daily living sure. But have you thought of what a weary kind of life this would be for the boys (if they ever stopped to think about it), if they had no hope of something better as the years go by? New York is such a crowded city. So many,



SOME EARLY BIRDS.

down the length and breadth of this great room, they look very much indeed like a queer and unusual kind of bird cage, where very tired birds go to sleep at night, to wake up brisk, mischievous, and noisy in the morning.

Nine o'clock is striking. Come, you and

many boys live there who have comfortable homes and much better training and education, who need work and situations in business life, that the poor street boys would have but a very poor prospect in life before their eyes—that of going on always just as they are getting

now I am thirteen. My studies are reading, arithmetic, geography, grammar, and spelling. I keep up with my class in arithmetic, which is the highest in school. Last term I got the prize in the first spelling class.

It is a fine country out here. We have a pleasant place, have a good deal of small fruit, besides apples, peaches, pears, and cherries. When father is away I do all the chores; I tend to the horses, milk the cows, feed the hogs, and gather the eggs. Father and mother have adopted me, so I go by their name.

I like to live here and am thankful that your society brought me out here and found me so good a place to live. My intention is to try to be a good boy. I am very healthy since I left New York. I am thirteen years old, weigh 120 pounds, and am five feet tall. I would like to hear from you again.

Please excuse all mistakes and poor writing.

Yours respectfully,

WILLIE J. A.—.

These, dear boys, are only two out of the many hundreds of letters that come back to the society every year from the boys it has lifted out of the misery, crime, sin, and poverty of this great city into the purer and better life, into homes of their own. For you don't think of it now, dear boys, but one of these days you will realize it, that home life is the safest, the best, the most like heaven that any boy can have in this world.

Well, our little journey is over. We have visited the newsboys at their work and at their home. You won't forget what you have seen, will you? Or if, when you come to be grown men, it should be in your power to help them on a little, you'll remember for whose sake and whose name this good work is done, and do all you possibly can. And now, at the very last, let me remind you, to whom God has seen fit to give so much more than He has given to these same little unfortunate children, that you must be truly grateful, never forgetting to thank Him for His goodness; and more than that, to show by your daily life that you mean to try to do the very best you can "in that state of life to which it has pleased God to call you."

A STORY OF LENT.

Good Friday.

BY L. E. E.

When the children came into the library at evening, bringing Amy Morgaa with them, there was no loud talking or laughing to be heard; and mamma knew, by the gentle, thoughtful expression of their faces, that the story of the Crucifixion, told that morning in the little church, had sunk deep into each heart. Opening her Bible, mamma read from the twenty-sixth chapter of St. Matthew: "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt."

"Only think," said mamma, "of what Christ's agony must have been, knowing that

on the morrow He would be led to Calvary to suffer so cruel a death! During that terrible struggle, when 'His sweat was, as it were, great drops of blood,' He turned twice to His disciples for sympathy, but found them sleeping. When we read those sorrowful words, 'What, could ye not watch with Me one hour?' our hearts cry out against those weary disciples, and we say to ourselves, 'Oh, had I been one of them, with what passionate love and tenderness would I have ministered to that dear Master!' And oh, let us not forget, during this sad season, that each one of us has our part to do, that Christ may 'see of the travail of His soul, and be satisfied.'"

"What does that mean?" asked Amy.

"It means that when Christ shall see gathered together all His faithful people who have been saved through His blood, He shall be satisfied. His joy shall be full when He beholds the rich fruit of His agony and death."

Opening a little gilt-edged book, mamma read to them this hymn:

"Lord Jesu, when we stand afar,
And gaze upon Thy holy cross,
In love of Thee, and scorn of self,
Oh, may we count the world as loss!

"When we behold Thy bleeding wounds,
And the rough way that Thou hast trod,
Make us to feel the load of sin
That lay so heavy on our God.

"O holy Lord! uplifted high,
With outstretched arms, in mortal woe,
Embracing in Thy wondrous love
The sinful world that lies below!

"Give us an ever-living faith
To gaze beyond the things we see;
And in the mystery of Thy death
Draw us, and all men, unto Thee!"

As mamma closed the book she said:

"To-day our thoughts have followed Jesus to Calvary, and the story of the Cross still echoes mournfully in our hearts. Could we really stand to-day beneath the cross, and, looking up, behold Christ hanging there in mortal anguish, we might then see our sin in its true light. We would cry out, 'Oh, how black and foul a thing is sin, that only through this agonizing death can Christ cleanse us from it!'"

The children sat looking thoughtfully at one another, until Jack said:

"Mamma, why doesn't God make us so that we can't disobey Him?"

"You might as well ask me, dear Jack, why I do not always keep you tied hand and foot, so that you cannot displease or grieve me with your disobedience. I have the power to force you into obedience in that way, but what pleasure would I then take in you? I want you to obey me because you love me; and still more do I want to be able to love and respect you, as I can, when I see you manfully fighting temptation and sin, and conquering the evil which is in you. And so I believe it is that God feels toward us. We are all children together in His sight, and He is our Father. When God created Adam and Eve, He gave them the same power which He has given us to choose between obedience and disobedience. You know how they disobeyed Him, and how their son Cain killed his brother, and how sin grew more and more as the world grew; and God saw that it could not be saved unless a life be given; and then Christ offered Himself as a sacrifice for the sins of the world, and God gave His only begotten Son for sinners. You will never know what that means until you have children of your own; but take mamma's word for it, that the

mind cannot conceive of a grander sacrifice than this one which the Father made, when He allowed His Son to come down into this evil world to suffer sorrow and shame and persecution, and at last to be nailed upon the cross."

"I don't see how the disciples could bear to see Christ suffer so, and to have Him taken away from them," said Berta.

"Christ had already told them that He must go to His Father's house to prepare a place for them," replied mamma; "and He told them that He would send them another comforter, meaning the Holy Ghost."

"I don't think I understand what the Holy Ghost does for us," said Amy.

"You know," said mamma, "that when Christ rose from the dead, and ascended into heaven to sit on the right hand of God, He sent down to earth the Holy Ghost, to live in the hearts of men, to guide and teach them. The Holy Spirit shows us how sinful our hearts are, and that we can do no good thing of ourselves; and when in despair we cry out, 'What shall I do to be saved?' we hear within us the answer of the Spirit, 'Behold the Lamb of God which taketh away the sin of the world.' And so the Holy Ghost brings us to Christ that we may be washed in His blood.

"To go back to your question, Berta, you know the disciples had a great deal to comfort them in remembering all that their Master had foretold them about His death and resurrection. You remember when the last supper was over, and Christ went with them to the Mount of Olives, He said to them, 'All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again I will go before you into Galilee.' And Peter said to Jesus, 'Though all men shall be offended because of Thee, yet will I never be offended.' But Jesus answered him, 'Verily I say unto thee that, this night, before the cock crow, thou shalt deny me thrice:' but Peter said, 'Though I should die with Thee, yet will I not deny Thee.'

"When we draw apart from the busy world, and let our thoughts dwell upon Christ, upon His grand and beautiful life, and, above all, His love for us, we feel as Peter did, that we could never deny our dear Master; and yet we do deny Him in our actions, if not in our words."

"I suppose we deny Him whenever we do anything which He has forbidden," said Berta.

"Yes," replied mamma; "and we are most of us very cowardly about acknowledging our Lord and Master before the world."

"Do I deny Him when I play with boys that swear?" asked Jack.

"Yes," answered mamma, "if you listen to their wicked words without showing your disapproval. You can never be a loyal soldier of Christ while you choose such companions."

"Amy talled us pwoudies 'cause we wouldn't play wid de Gwaham child'en," said Alice, turning an injured look upon Amy, who blushed and stared very hard at the red poppies in the rug, as she said in a weak little voice, "But you know, Alice, I said I was sorry afterward."

"Yes, Alice," said Berta, "Amy did say she was sorry when I told her that it wasn't because we were proud, but because mamma had forbidden our playing with them."

"I am very sure that they are not fit associates for you," said mamma.

"Mother says they are a very fine family," said Amy; "but I don't think they talk like very nice children."

"No, that is just the trouble," said mamma. "I have heard them in the street, and I have reason to fear that theirs are not the clean lips which give utterance to 'pure words,' such as the Bible tells us are 'pleasant words' to God."

"They know so much," said Amy.

"Is theirs a good kind of knowledge?" asked mamma.

"No, I don't think it is," answered Amy. "They know a great deal about wicked people, and such things."

"Then I trust, dear Amy, that you will not let idle curiosity tempt you to listen to them. Every wrong word that you willingly hear will be like a spatter of ink on your pure heart. Can any of you tell me what Christ has promised to the pure in heart?"

"Blessed are the pure in heart, for they shall see God," repeated Berta.

"Isn't that beautiful!" said Amy. "It makes me want to keep my heart clean."

"God keep my little flock white and spotless," said mamma, looking lovingly down the row of little chairs rocking contentedly to and fro. "When you think of God as living in your hearts you will want to make them fit dwelling-places for Him."

"Of so Divine a Guest,
Unworthy though I be,
Yet has my heart no rest
Unless it come from Thee."

CANADA.

HURON—Welcome to the Bishop.—At the meeting of the Standing Committee of the Diocese of Huron, held on the 5th of March, the bishop, having been requested to leave the chair, on motion duly carried, the Very Reverend Dean Boomer was placed therein.

Moved by Mr. H. Crotty, seconded by the Rev. Canon Nelles:

Resolved, That the members of this Standing Committee of the Synod of Huron desire to take the opportunity of their first meeting after the return of the bishop from his visit to England to tender his lordship a hearty "welcome back" to his diocese, and to record their thankfulness to Almighty God for his preservation in health and safety during his journeyings. They feel deeply grateful for the happy results of the deliberations of the great council of bishops at Lambeth, in which they were represented by his lordship, as graciously overruled by the directing Spirit of God, and calculated to unite together in greater harmony and strength the various branches of the Church of England scattered throughout the world. Acknowledging his lordship's unwearied efforts in behalf of the Western University, they offer their sincerest thanks to those English friends who have so liberally responded to his appeals, and particularly to the Society for Promoting Christian Knowledge, for their munificent grant in its aid.

Rejoicing to have once more the personal presence of the bishop among them to administer the affairs of the Church, with the same ability, zeal, and liberality that have contributed to bring the diocese to its present state of prosperity, they hereby renew their sincere professions of attachment to his person and loyalty to his sacred office.

The motion having been put, was carried unanimously by a standing vote.

The bishop, having resumed the chair, expressed his gratefulness for the kindly and loyal feeling to himself and his work as exhibited in the resolution. He pointed out the great benefits to be derived from the Pan-Anglican Council, and the general satisfaction shown at its proceedings. For himself, his one aim and wish was to spend and be spent for the good of his diocese; and he could assure them that the indi-

vidual welfare of his clergy, and the prosperity and progress of their parishes, was a source of the deepest personal gratification to himself. He thanked God for being spared to meet them again, and he appreciated most thoroughly their cordial greeting.

CENTRAL PENNSYLVANIA.

APPOINTMENTS OF BISHOP HOWE AFTER EASTER.

APRIL.

- 15, Easter Tuesday, St. John's, York.
- 20, Sunday, St. Luke's, Good Shepherd, Scranton.
- 21, Monday, Grace, Honesdale.
- 22, Tuesday, Trinity, Carbondale.
- 23, Wednesday, Convocation, Carbondale.
- 25, Friday, Christ church, Towanda.
- 27, Sunday, Redeemer, Sayre; Trinity, Athens.
- 29, Tuesday, Missions in Sullivan county.

MAY.

- 2, Friday, Missions in Sullivan county.
- 4, Sunday, St. Luke's, Lebanon; Mission, Jones-town.
- 9, Friday, Christ church, Lykens.
- 11, Sunday, St. Matthew's, Sunbury; St. Mark's, Northumberland.
- 12, Monday, Trinity, Shamokin.
- 13, Tuesday, Our Saviour, Montoursville; Good Shepherd, Fairfield.
- 14, Wednesday, Mission, Renova.
- 15, Thursday, St. Paul's, Lock Haven.
- 16, Friday, St. John's, Bellefonte.
- 17, Saturday, Christ church, Williamsport.
- 18, Sunday, Trinity, Williamsport.
- 19, Monday, Mission, Coudersport.
- 20, Tuesday, Mission, Brookland.
- 21, Wednesday, St. John's, Catawissa.
- 22, Thursday, St. Paul's, Bloomsburg.
- 23, Friday, Mission, Sugar Loaf.
- 25, Sunday, Christ church, Danville and Riverside.

JUNE.

- 1, Whitsunday, Trinity, Easton.
- 10, Tuesday, Diocesan Convention.

In this list there occur some few alterations of the dates given in the notices previously addressed to the clergy.

MINNESOTA.

STILLWATER—Ascension Church.—On Sunday, March 16th, the Rev. D. D. Chapin, rector of this church, delivered an instructive sermon on "Lenten Duties in their Relation to the Spiritual Life." He began by saying that feeling was no sure test of spirituality; the real test is the manner of living. He then, in an interesting way, considered the several questions which naturally arise during Lent, in connection with the general topic under discussion, with an evident good effect upon his hearers.

ORDINATIONS.

CONNECTICUT.—In St. Luke's chapel, Berkeley School, Middletown, on Saturday, March 23d—*Deacons:* Messrs. R. R. McNulty and H. J. Bradwell.

MARYLAND.—In the church of St. Mary the Virgin, Baltimore, on the Fourth Sunday in Lent, March 23d—*Priest:* The Rev. Albert A. Roberts.

FLORIDA.—In St. Paul's church, Key West, on the Second Sunday in Lent, March 9th, by the Bishop of Minnesota—*Priest:* the Rev. J. B. Baez.

CONFIRMATIONS.

LONG ISLAND.—In St. Paul's church, Brooklyn, 31.

CENTRAL PENNSYLVANIA.—At South Bethlehem, 28; Bethlehem, 8.

MARYLAND.—In the memorial chapel of the Holy Comforter, Baltimore, 29.

NORTH CAROLINA.—By the bishop—at Clinton, 3; Faison's Depot, 1; Goldsboro, 7. By the assistant-bishop—at Kinston, 3; New Bern, 5.

GEORGIA.—In the mission of Christ church, Macon, at East Macon, 22; St. Barnabas's chapel, 18; Christ church, 48; St. Paul's church, 11.

FLORIDA.—In St. Paul's church, Key West, by the Bishop of Minnesota, 5; St. Peter's church (colored), 2. By the bishop of the diocese, at San Mateo, 4.

MISSISSIPPI.—At Lexington, 6;

KENTUCKY.—By the assistant-bishop, in St. John's church, Louisville, 9.

SOUTHERN OHIO.—At Zanesville, 12 (making 55 within one year).

IOWA.—At Marshalltown, 6; Red Oak, 5.

MISSOURI.—In Trinity church, St. Louis, 8.

AN APPEAL.

For several years we have been struggling to raise funds to erect a small, inexpensive church in this vicinity, where we have none nearer than sixteen or eighteen miles; but have found it impossible within ourselves, and have determined to ask aid from Churchmen throughout the land. We have \$300, which is totally insufficient to complete; and beg that every one who notices this appeal may respond—no matter how small the mite—and help us to raise a little edifice

where a church is so much needed. Any contribution for the above object will be most gratefully received and acknowledged. Respectfully,

Mrs. C. COPEHORT,
Avoca P. O., Bertie Co., N. C.

TO ALL CHURCHMEN.

I know of no locality where a church edifice is more needed than the one to which Mrs. C. Copehort refers. I do most conscientiously and heartily endorse the above appeal, and shall do what I can to aid her Christian enterprise.

EDWARD WOOTTEN,

Lewiston, Bertie Co., N. C.,
Minister in charge of the county in which said mission is located.
Lewiston, N. C., February 24th, 1879.

APPEAL.

We appeal to our friends throughout the Church to purchase seeds of us liberally the present season. Catalogue sent free of 500 varieties vegetable and flower seeds and bulbs—sold to build our chapel. Twenty packets choice assorted varieties vegetable or flower seeds \$1.

We supply destitute Indian and other missions free of charge. Their orders solicited; also contributions to aid in this work. Address, Sharon Mission, Sharen, Walworth county, Wis.

ACKNOWLEDGMENTS.

It is with much gratitude that I have the pleasure of acknowledging the receipt of the following amounts to be applied to the erection of a church building in St. Martin's parish, Hamilton, N. C.:

From a loving daughter of N. C., Old Church, Va., \$2; Mrs. Chas. A. Lewis, Morristown, N. J., \$10; Mrs. Angeline E. Alexander, Creswell, N. C., \$1; Mrs. Mary P. Newby, Moore County, N. C., \$1; St. Peter's church, Washington, N. C., through the Rev. N. Harding, \$10.02; Mrs. E. D. B. Orange, N. J., \$2; A Friend, Annapolis, Md., \$10; Mrs. Annie L. Davis, Woodville, Miss., \$5; Miss Mary Davis, Woodville, Miss., \$5; "Boston," Mass., \$10; through Bishop Atkinson, from a friend of his in New York city, \$100.

Mrs. MARY A. BOYLE.

Hamilton, N. C.

The undersigned has received the following sums for the American Memorial to Keble:

Miss S. L., \$10; Mrs. Morgan, \$1; the Rev. Dr. DeKoven, \$10; Mr. Geo. Harding, \$10; two ladies of St. Peter's church, Philadelphia, \$10; the Misses Dixon, \$5; Miss N. Penfield, \$1; Mrs. G. S. Bowdoin, \$5; Keble Dean, \$1; M. A. Walker, \$1; D. H. B., \$5.

HENRY C. POTTER.

New York, March 27th, 1879.

WEST CHATTANOOGA MISSION.

Previously acknowledged, \$61.33 and \$28.28. Mrs. J. Groom, 5s.; Mrs. Catherine Gebbie, £1. For particulars please see THE CHURCHMAN, March 23d, 1879.

ELIZA C. BUCKLER.

I gratefully acknowledge welcome contributions to our church building from "A Friend," Hyde Park, Ill., and "H. L. F.," Philadelphia. Most gladly would I have thanked them by letter.

Edisto Island, S. C. Mrs. R. J. LA ROCHE.

The Editor of THE CHURCHMAN acknowledges the receipt of the following amounts for the various objects named:

For Italian Mission, New York.
Kate V. Savage, Yonkers, N. Y., \$4.00

For the Rev. W. A. Altrich, Chatham, Va.
West Haven, Conn., \$1.00

For Bishop Garrett's School for Girls, in Dallas, Northern Texas.

M. B. L., \$4.00; F. L., \$1.00, Philadelphia, Pa., \$5.00

For the Church in Mexico.
Churchwoman, Brookhaven, Miss., \$1.00

HOLY WEEK AT ST. ANN'S CHURCH, NEW YORK.

Sunday services at 7 and 10:30 A. M., 4 and 7:30 P. M., and for Deaf-mutes at 2:45 P. M. Monday, Tuesday, Wednesday, and Thursday, at 8, 12, 4, and 7:45. Good-Friday, 6:30 and 10:30, 4 and 7:45. Easter Even, 8, 12, and 4. The Rev. Bishop Seymour will preach on Monday evening, the Rev. Dr. Morgan on Tuesday evening, the Rev. Dr. Osgood on Wednesday evening, the Rev. Dr. Cooke on Thursday evening, and the Rev. Dr. Weston on Good-Friday evening.

NOTICE.

A stated meeting of the board of managers of "The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York," will be held in the Sunday-school room of Trinity chapel, Twenty-fifth street, on Tuesday evening next, the 8th inst., at 8 o'clock.

D. B. WHITLOCK,
Recording Secretary.

NOTICE.

The Rev. Dr. Rylance will preach in St. Peter's church, West Twentieth street, on Sunday evening, April 6th, at 7:30 o'clock.

CHAPEL OF THE HOLY SAVIOUR.

East Twenty-fifth street, near Madison Square. Sunday services—Morning Prayer, 11 A. M.; Holy Communion, 12 M.; Evening Prayer 4 P. M. On week-days—Morning Prayer, 9 A. M.; Evening Prayer, 5 P. M. Seats free.

PARAGRAPHS.

FARMERS in the eastern part of Pennsylvania find it very profitable to raise their own trout, and have large quantities to spare for market. The trout pond on a farm is becoming as common as an orchard.

It is said that the flowers of French manufacture, so generally used to indicate approaching changes in the weather, are made to indicate these changes by being dipped in chloride of cobalt.

ROBERT BROWNING has accepted the presidency of the new Shakespeare Society, which was left vacant at the time the society was founded, and was not to be filled "till one of the greatest living poets sees that it is his duty to take it."

PROF. OWEN has recently identified the remains of a new and gigantic species of carnivorous reptile among the collections of South African fossils made by Mr. T. Bain. The name of *Titanosaurus ferox* has been given by him to this creature, which he regards as of a more ravenous type than any existing carnivorous mammal.

AN important discovery of a test for diamonds has been made by Prof. William Crookes, of London, the full details of which have not yet been made known. He finds that rough diamonds emit an intense blue light when subjected to the action of electricity in a tube from which most of the air is exhausted. Diamonds placed among other gems can thus be easily distinguished.

THE comet which is now approaching the earth can be seen by the use of a telescope. It moves in an elliptical orbit, with a period of five and a half years. Its first appearance was noted only thirty-three years ago, and its present appearance is the seventh that has been recorded. It will be nearest the earth on the 10th of April, at a computed distance of about seventy-five millions of miles. It has never receded from the earth much farther than the planet Jupiter. In 1851 it escaped observation, but in 1857 it was seen rising in the extreme southern horizon, reaching a brightness bringing it within easy observation with an opera glass, and finally disappeared in the northern sky.

HERR KRUPP, the famous German gun-maker, has just eclipsed all his former efforts by constructing a new steel cannon, which is the largest piece of steel ordnance yet made. It weighs 72 tons, is 32 feet long, and has a calibre of 21½ inches, while that of the English 80-ton guns has only 18 inches. The charge for this monster gun is to be 385 pounds of prismatic powder, the projectile being a chilled iron shell weighing 1,660 pounds, and having a bursting charge of 22 pounds of powder. The force of the shot on leaving the gun is estimated at 31,000 foot tons, and it is calculated that when pointed at an angle of 43 degrees with the horizon the gun will throw its projectile a distance of 15 miles. The forthcoming trials will take place on a range 11 miles long, and the targets will have to be placed at such a distance that the gun will have to be directed by other means than the visibility of the object to be hit.

A CABLE despatch says that the French-Atlantic cable is "broken 161 miles from St. Pierre Miquelon, in 500 fathoms water." These few words show one of the many triumphs of modern electrical science. Here is a wire cord buried under three-fifths of a mile of the water of the ocean and a hundred and

sixty miles from land—and yet the people on shore can exactly locate the point at which it is broken! Strange as that seems, it is actually done, and has been time and again. The repairing vessels will go out to the indicated point, throw over their grappling hooks, and within a few hundred yards will find the broken ends and splice them. This wonder is accomplished, first, by exact knowledge of the laws of electricity, which make known what amount of current a wire of a given dimension will carry, and the resistance it must overcome in going a given distance; and next, by the instruments made by the mechanicians of our day, which will make the operation of both laws visible to the experienced observer, even if the break in the cable is a thousand miles away and two miles under the sea.

THE Boston Book Bulletin says that in Great Britain, last year, no fewer than 5,314 books were published, of which 3,730 were entirely new works, and 1,584 new editions of old ones. An average of nearly seventeen novels or other works of fiction was published every week, making a total of 879 for the year. This class of books is the largest in the list; the next is the theological class, which numbers 739. But new editions of novels were almost as numerous as the novels themselves, while of works on theological subjects hardly a third went beyond the first. It is a curious and impressive fact that fiction should thus get the better of theology. The time was very recent when theology led in the race. In the large catalogue of the British museum the vast majority of titles are those of books that treat of religion, and Allibone, in his "Dictionary of Authors," gives a list of 12,829 English writers on "Divinity," while next in number are writers of poetry, who make a total of only 5,194. There are no fewer than eight other classes before "fiction" is reached, with its list of only 2,257. Allibone's list includes men of all times and places who wrote in English, and these figures, in contrast with those for the past year, afford a striking suggestion of the intellectual changes of a people.

OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall Street, New York.

OFFERINGS FOR JOPPA, PALESTINE.

Donations for Joppa Mission School are needed. Over seventy poor native boys are daily instructed in the Scriptures, and many receive food and clothing. Fifty cents a week, or an annual gift of \$25, supports one poor boy. Gifts received by the Treasurer, Foreign Missions, 23 Bible House, New York; Messrs. DREXEL & Co., Philadelphia; Messrs. DREXEL, HAYES & Co., Paris; and by Mrs. A. M. HAY, Jaffa, Palestine.

A HOUSEHOLD PERFUME.—Every family able to appreciate and enjoy the pleasure afforded by a really healthful and delicious perfume, should supply themselves with the genuine MURRAY & LANMAN'S FLORIDA WATER. It is the most delightful and most lasting of all fragrant Waters.

PERSONS WHO ARISE IN THE MORNING with a disagreeable taste in their mouths will do well to use MILK OF MAGNESIA, which regulates the acid and bilious stomach that causes this sensation, sweetens the breath, and cleanses the furred tongue. Sold by Druggists.

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